

THE  
PRINCIPLES  
OF  
TRUTH:  
Being A  
DECLARATION  
OF OUR  
FAITH  
Who are call'd  
QUAKERS:

Whereby all that want PEACE  
with GOD, may Return into their  
*First Estate*, through the Operation of  
the LIGHT and Power of God in the  
great Work of REGENERATION.

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Written by E. B. J. C. W. D. H. S.  
I. P. and A. P.

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THE  
REPRODUCTION  
OF  
THE  
BIBLE  
IN  
THE  
LANGUAGE  
OF  
THE  
PEOPLE  
OF  
THE  
EAST  
AND  
WEST  
BY  
THE  
AMERICAN  
BIBLE SOCIETY  
OF  
NEW-YORK  
AND  
LONDON  
1840

NEW-YORK  
W.D. H.S.  
LONDON  
R. B. L.



# Truth's Principles:

OR,

Those things about *Doctrine* and *Worship*, which are most Surely Believed and Received among the People of God called *QUAKERS*.

**M**Any are the *Reports* that are abroad concerning this People, not only as to their *Practices* and *Departments*; but also as to other *Doctrines* and *Beliefs*.

The former, *since* having in a great measure resolv'd and worn out, as being *the Refuge of Lyes* for the Ignorant & Unrighteous to flee unto; but that stormy and wintry Appearance is well nigh over and gone, because the Sun is so far risen, and the true *Light* so shineth, that most begin to see that those *Reports* were but *Eyes* and *Scandals*, raised as *Fig-leaves* to cover the *Nakedness* of other Professions, that begun so manifestly to appear, through the *Light* that shined in these Peoples *Lives* and *Conversations*. But though the first be gone,

ing what they hold a to Doctrine; some say-  
ing, *They deny the Scriptures, and the Resur-  
rection of the Body, and all Ordinances, with the  
Man Christ, and his Death & Sufferings, and  
Imputation of his Righteousness, and Faith in  
his Blood, &c* Wherefore for the Satisfaction  
of all that would willingly be resolv'd, and  
know the Truth, as it is in Jesus, I have writ-  
ten this short Account of their Faith & Belief;  
and, if it were possible, to stop the Mouthes of  
the clamorous Tongues, before the Sentence be  
given against them by some signal Stroke of  
the Lord from Heaven, which he will undoubt-  
edly in his appointed Time reveal and make  
manifest, to the trembling of all hearts con-  
cerned therein, and tingling of all Ears that  
shall hear thereof, when it shall be said to  
them, *The holy shall be holy still, and he that is  
filthy, let him be filthy still,* Rev. 22. 11.

We believe, That the God of all Grace has  
given a measure of Grace, or some *Manife-  
station of his Spirit and Light* thereof unto all  
men, according unto these Scriptures, *Jo. 1. 9.  
Tit. 2. 11. 1 Cor. 12. 7. Neb. 9. 20.* and Expe-  
riences of all men, who at some time or other  
do feel something in their *Hearts and Con-  
sciences*, that doth lust against the Flesh, and  
the Flesh against it, and that these two are  
contrary

Evil, which is Evil; and the other after God, which is Good; the one Carnal, the other Spiritual; the one from Earth, the other from Heaven, *Gal. 5. 16, 17.*

We believe, By this Gift, Grace and Inspiration of the Almighty, man only can come to know the *true God* truly, what he is, & how he works in the Hearts and Consciences of People, to regenerate them, and make them bear his Imago, according to *1 Cor. 1. 19, 20, 21. Luke 10. 21.* and Experiences of all that ever were regenerated and born again.

We believe, That all the Errors and Mistakes about God, and the things relating to his Kingdom, sprang and arose from men's wandering from this gift of God, into their own *Imaginations*; whereby, though they thought themselves wise, yet they became Fools, & *1 Cor. 4. their foolish hearts being darkened*, according to *Rom. 1. 21. not knowing the Scriptures, nor the Power of God*, as it is written *Mat. 22. 29.*

We believe and know, That this Gift and Grace of God appears in and unto all men, that all may be without *Excuse*, accusing for the Evil, and excusing for the Good, according to *Rom. 2. 15, 16.* shewing unto man what is good, and reproving of him in his own Conscience for the evil, whether Thoughts, Words

of Deeds; and that this *Reproof of Infirmities* is the *Way of Life*, Prov. 6. 23.

We believe, That as the *true God* and *eternal Life* is known only by the *Light* of this *Gift and Grace*, according unto the *Scriptures*, from which *Light and Spirit of God* came the *Scriptures*, both from the *old & new Testament*, as it is written, *2 Pet. 1. 21*. so can they only be read as truly to be believ'd, fulfill'd and practis'd in the *Light and Power* of the same; & all that are out of this *Spirit* must needs be ignorant and unlearn'd in the *Apostle's Sense*, who wrest the *Scriptures* to their own *Destruction*, as it is written: for *Peter and John* were unlearn'd men outwardly, not knowing *Letters*; but inwardly read in the *knowledge* of this *Light and Spirit of God*, and wrested not the *Scriptures*, *Acts 4. 13. 2 Pet. 3. 16*.

We believe, according to the *Scripture*, *2 Cor. 4. 3*. That wheresoever the *Power of God* is not known within, there the *Gospel* is hid, and unknown, unto them that are lost, in whom the *God of this World* hath blinded the minds of them that believe not, lest the *Light* of the glorious *Gospel of Christ*, who is the *Image of God*, should shine unto them, and *God* should heal them; because it is only by the *Light of Christ*, the *Power of God*, that the *Creature* comes truly to see himself in his lost and undone

done Estate; from which Sight ariseth the true Sence in the Heart of the Creature, that makes him cry out of his *Wretchedness*, by reason of the *Body of Sin and Death*, which necessitates him to look out for a *Saviour*, whom God manifests in and by the *same Light*, that shines in the heart, on purpose, to give the sight of the Knowledge of the *Glory of God in the Face of Jesus Christ*, God's Image, whereby God heals the Soul; and therefore doth the Devil, the God of the World, strive so much by the Gift of the *Pleasures, Profits, Vanities and Lusts* that are in the World, which he presents to men and women now, as he did to Christ in the days of his *Flesh*, when he shewed to him all the World, with its *Glory*; which *Glory* is, the *Lust of the Flesh*, the *Lust of the Eye* and the *Pride of the Life*; whatever may make this Life happy (as it were) in the things that may pride it, or lift it up to sit as a *Queen*. And as Man and Woman take and receive the Gifts from the God of this World, their Minds are blinded, because they believe not in the *Light*, which shews thee the *Vanities of all the Gifts of the God of this World*; which Gifts, the Devil knows (if they be received) will so blind the *Minds* of them that receive them, that they will not come to be sensible, in the true *Light*, of their *lost conditions*, so as

to cry unto God from the *deep & true Sence*; for then, God, out of the Depths of his Love and Mercy, could not but Heal them: And therefore, lest the true Light should shine *into them*, to give them the sensible Knowledge of themselves, and God should Heal them, the Devil (as *God of the World*, by the things of the World) endeavours to *blind the mind* (not the Brain-Knowledge, but the *Heart Feeling Sence within*, in the mind) lest the *Light within* should so shine as God should heal them; & all the Buflings of Satan with his Gifts, are but to *blind the Mind within*, lest God should heal the Soul, that complains to him from the true Sight and Sence of his Misery, as in himself.

By this Grace and Gift *within*, we believe, That to Us (though in the World there be Lords many & Gods many) there is but ONE GOD, the Father of our Lord Jesus Christ, witnessed *within man*, only by the Spirit of Truth, that manifests both the Father and the Son; and yet *these Three are One, and agree in One*; and he that honours the Father, honours the Son, that proceeds from him; and he that denies the Spirit, denies both the Father and the Son, and is *Antichrist*; but he that believes in the Spirit, and is led by it, is the Son of God, Rom. 8. 14. *As many as are the Sons of God, are led by the Spirit of God.*

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We believe, The Scriptures bear witness unto, and testifie of Christ; but they say, *The Witness of God is greater then them; The Spirit is self bearing witness with our Spirits, that we are the Sons of God:* For it is not the Scriptures without the Spirit, nor the Spirit contrary to the Scriptures, but the Spirit's discovering the Will of God in the Heart. or opening of the Scriptures in its own Time and Way, and not in or by the Will of Man, but as it self pleaseth, who searcheth all, even the deep things of God, and manifests them unto the Soul, which gives the Perfect Sound and Saving Knowledge; for, said Christ, *The Spirit shall take of mine, & shew them unto you.* And as Holy Men gave forth the Scriptures, 2 Pet. 1. 21. so Holy Men, and they only, come truly to understand them; and not proud and ungodly men, because their Hearts and Lives do not answer the Hearts & Lives of those that gave them forth, as Face answers Face in a Glass: And this we believe to be the Reason, why so long Preaching (by men of corrupt Minds, who have and do handle the Word deceitfully for Selfish Ends, and filthy Lucre sake) hath brought forth so little Fruit, and been to so little Purpose, except to their Pursets and Bellies; for, *had they believed, and therefore spoaken, and stood in God's Counsel,*



*they should have professed their Hearers, Jer. 23. 21, 22, 23, to the end.*

Through this Gift we believe, That Christ Jesus (the Son of God) was manifest in the Flesh in the Fulness of time: And this we know, by the same Spirit by which our Fathers believed he should come, and *Abraham* saw his Day, by the same we do believe he is come, and do see his Day; as also by the Prophet and Apostles Writing, which *two-fold Cord is not easily broken.*

We believe also according to the Scriptures of Truth, That this *same Jesus* hath God highly exalted, and given him a Name above every Name, that whosoever believes in him shall not perish, but have Everlasting Life; and that there is not another Name, whereby any can be saved, than this Name of Jesus Christ: nor is Remission of Sins to be preached by any other Name: But as we do not believe, that the outward Letters and Syllables are that Name that is to be bowed to by the outward Knee, no more then the Letters or Syllables in the words *God* or *Spirit*, seeing the Scripture saith, *Unto God*, who is a Spirit, *every Knee shall bow*, Isa. 45. 93. But the Name which saves, is the Power and Arm of God, that brings Salvation from Sin, and makes every Soul that names it, to depart from Iniquity:

Iniquity : This is that Name which was preached, and which is preached through Faith, in which Name Remission of Sin is obtained : Therefore was the outward word *Jesum* given him, as his outward Name ; *Thou shalt call his Name JESUS ; for he shall save his People from their Sins* [mark] *for he shall save,* &c. So that which saves, is the Name, which is to be believed in, which is that Arm of God that brings Salvation, *when no Eye pities, neither is there any Help* : the Power of God that then saves, is that Grace that comes from the Fulness of Christ, the Saviour : And without this Virtue, *Christ* and *Jesus* are but empty Names, 1 Cor. 12. 3. *No man can say, that Jesus is the LORD, but by the Holy Ghost.*

We believe also, That this *Jesus* dyed for or because of Sin, and rose again for the Justification of those that believe in him, as well as to manifest to all the World, that he was the *Son of God*, and that he thereby *spoiled Principalities and Power, and triumphed over them openly, and led Captivity captive in his own Person* ; yet we believe and know, by his Grace in our Hearts, that as his Name *Jesum*, without Virtue and Power, is but an empty Word ; so his Dying, without man's Conformity to his Death, or being planted into the Likeness thereof, or being crucified

with Christ (as saith the Scripture, *Rom. 6. 2,3,4,5,6. Gal. 2.20.*) will not profit man as to the Salvation of his Soul, no more then the naming of his outward Name [*Jesus*] doth at this day make People to depart from Iniquity: For we believe, and are sure, that man must dye inwardly, as well as Christ dy'd outwardly, and must be put to Death in his Flesh, as Christ was in his; for *he that is in the Flesh cannot please God, Rom. 8. 8. Neither cease from Sin; but he that is dead, is freed from Sin, Rom. 6. 7.* And yet man's dying unto Sin, and the Root and Principle of it in himself, is so far from making void Christ's Death in his own Person, that it establissheth it to all those Ends and Purposes for which it was intended of the Father. As the Cures which the Physitian doth, manifest and establissh his Skill and Ability, so doth man's dying unto Sin, and self, and living unto God, manifest and establissh the Virtue and Power of Christ's Death: for as man manifests his being risen with Christ, by his seeking the things that are above, *Col. 3. 1,2.* so doth he manifest his Knowledge of the Death of Christ, by his *being crucified with Christ, and bearing about in his Body the Dying of the Lord Jesus*: For, as it is not an outward Belief, gather'd from the Letter, that will change the

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the Heart and Life (though the Judgment and Opinion it may) so it is not a Belief from the History, or Letter only, that can give man a saving Knowledge of the Death of Christ; but he must have the same *Glory and Power of the Father* in measure, working in him there, to beget Faith in his Heart, that he may believe unto Salvation from his own Filthiness and Righteousness, as well as confess with his Mouth, *Rom. 10.* and must have that Spirit in him, *quickning his mortal Body*, as well as to believe, that it was in Christ, *and raised up him from the Dead, Rom. 8. 11.* And this man, whoever he be, Bound or Free, that thus believes the Death of Christ, and its Satisfaction to God, as well as its Usefulness to man, cannot make it void, nor divide it and its Virtue upon the Soul that thus knows it; but will say, *Here is a dying man, witnessing the Death of Christ, and nevertheless the same man living with Christ*; and concluding, *if Christ had not dyed, man must have perished in his Sin*: This being the Way sound out by God to recover him, whereby he knows Christ, and *him crucified*, and what the preaching of the Cross of Christ is, which is *Foolishness to them that perish*, but to them that are saved, *the Wisdom of God and the Power of God, 1 Cor. 1. 81.*

By this Gift of God in our Hearts, we further believe, That Christ Jesus rose again from the Dead, according to the Scriptures, and sits at God's Right Hand in a Glorious Body. And we believe, that our low Estates and humble Bodies shall be made like unto his glorious Body, through the Working of his Mighty Power, whereby he is able to subdue all things unto himself, and that this Mortality shall put on Immortality. For though we believe that Christ Jesus hath lighted every man with his Light, whereby man may come to know himself lost and undone, as before is said; yet therefore is not every man saved, though the Grace that appears to all men is sufficient in it self; but some have the Grace of God bestowed upon them in vain, *not liking to retain God in their Knowledge*, though something within them shews them what is good: But they reject the Counsel of God within, or against themselves to their own Destruction, Luke 7. 30. (see the Mergant) and yet it doth not follow, that the Grace is insufficient of it self, no more then it follows, that Christ's Death is insufficient, because he tasted Death for every man, and yet every man is not saved. Neither doth Regeneration, or the believing in the Light of Christ within, make void the Death and Sufferings of Christ without

without at *Jerusalem*, no more then believing the Scripture testimony without, concerning Christ's Death, makes void the Work of Regeneration and Mortification within; but as the Apostle saith in another Case, so I say in this, *For as the Man is not without the Woman, neither is the Woman without the Man in the Lord*; even so is not the Death & Sufferings of Christ without at *Jerusalem*, to be made void and of none effect by any thing within, neither doth the *Light within* make that of none effect without, but both in the Lord answers his Will: For, though there is and may be a Knowledge and Belief of what Christ did and Suffered without the Gates, in his own Body, upon the Tree, and yet Sin alive in the Heart, and the Work of Regeneration not known; yet it can't be so where the *Light within* is believed on and obeyed, so as to have its perfect Work in the Heart, to regenerate and make all things new, and to be of God, this man can never make void what Christ hath done and suffered without: And yet this New Birth, or Christ formed within, and dwelling in the Heart by Faith, doth not limit or confine Christ to be only within, and not without also; but both within and without, according to the Good Pleasure of the Father to reveal and make him know;



known; for, he fills all things, and the Heaven of Heavens cannot contain him; and yet is he at God's Right Hand, far above all Heavens, in a glorious Body.

And we also believe the *Resurrection of the Just & Unjust*; the *One to Salvation*, and the *Other to Condemnation*, according unto the *Judgment of the great Day*, and then shall every Seed have its own Body, according to 1 Cor. 15. 36, 37. which we verily believe; For if the Dead rise not, we are of all men most miserable: But because we dare not be so foolishly inquisitive as to say, *With what Bodies shall they arise?* therefore do some say, *We deny both the Resurrection of the Body of Christ, and of all that are or shall be dead:* But this also is false; for every man shall be raised in his own Order; but Christ the *First Fruits*, 1 Cor. 15. 23. And we believe they shall be raised with the same Bodies, so far as a Natural & Spiritual, Corruptible and Incorruptible, Terrestrial and Celestial can be the same.

We further believe (according unto the Scriptures) concerning *Faith*, That this *Faith* is only true which is God's Gift, and has Christ Jesus (the Power of God) for its Author and Object; and is distinguished from the Dead Faith by its *Fruits*: For though



in Description and Definition they may carry a Resemblance, yet in Nature are as different as a Living Man is from a Dead, which wants not Form or Shape, but Life & Power; So saith the Apostle James, *As the Body without a Spirit is dead, so is Faith without Works*; even so is that Faith which stands in the Wisdom of Words, and not in the Power of God; by the one, man is kept in Captivity to the World, and the things of it; but by the other, he hath *Victory over the World*, 1 Joh. 5. 4. and the Seal and Witness thereof in his own Heart, whereby it is purified, and God is seen; for *the Pure in Heart see God*, Mat. 5. 8. This Faith differs men now, and their Worshipps, as it did Cain and Abel; For, *By Faith Abel offered up a more excellent Sacrifice than Cain*, Hebr. 11. By this Living Faith Abel saw beyond the Sacrifice, unto Christ (the First Born of God) beyond the *Firstling of the Flock*, which he offered, and therefore God had Respect unto Abel and his Offering, but God rejected Cain and his Offering; though he had Faith to believe it to be his Duty; yet sticking in the Form, and not flying on the Wing of Faith unto Christ (the One Offering) he missed the Mark, as all have done ever since, that have gone in *Cain's Way of Worshipping*, as well as Killing men about Worship. But we believe,

lieve, that Faith to be only true and saving, that flies over Self Righteousness, as well as Filthiness, unto the Fountain of Life in Christ; which Faith hath nothing of man in it, but is *as the Breath of Life, by which the Soul lives;* nor a bare Assent of the Truth of a Proposition in the natural Understanding; but the Soul's cleaving unto God out of a Naturalness between Christ and the Soul, and so live rather by Relation, then bare Credit, or desperate Adventure and Hazard, not looking at its doing to commend it, but God's Love and Bounty in Christ, the Light, to receive it; and yet Holiness is its Delight, & he can no more live out of it, then the Fish upon the dry Land.

We believe, That this Faith keeps the mind pure and the Heart clean, through the sprinkling of the Heart from an Evil Conscience by the Blood of Jesus, which remits the Sin, and justifies the Soul, through the Virtue of this Blood, received into the Heart by this living Faith, which receives all its Power and Virtue from Christ, in whom it abides, as its Root and Object, whereby Justification is witnessed from Sin, not in Sin, Rom. 6. 23. But now being made free from Sin, and become Servants unto God, you have your Fruit unto Holiness, and the End Everlasting Life.

We believe, That Justification and Sanctification

*ification are distinguished, But not divided;* for as he that sanctifieth and justifieth is one, so do these go together; and when the Soul hath the greatest Sence of Justification upon it, through the Vertue of the Blood of Jesus by the Living Faith, then is it most in Love with Holiness, and at the greatest Distance from Sin and Evil: and whenever there is a Failing in Sanctification, there is also some eclipse of Justification in the Eye of the Soul, until Faith hath received its Strength again, which it lost by Sin's prevailing: For, as the farthest & clear'st Sight is in the brightest Day; so is it with the Soul, when it is most in the Brightness and Beauty of Holiness, its Justification appears most Glorious, and its Union and Communion most sweet and lasting; and so like two Twins, as they are much of an Age, so they are like one to the other: And what God hath joyn'd together, let no man put asunder.

We also by this Light believe, That Acceptance with the Father is only in Christ, & by his Righteousness made ours, or imputed unto us; not by the Creaturely Skill, but by the Applicatory Act of God's Gift of Grace, whereby the Soul feels the Difference between Self-applying by its own Faith, and God applying by his Spirit, and so making  
Christ

Christ unto the Soul *Wisdom, Righteousness, Sanctification and Redemption*: So that we believe, and are sure, that there is a great Difference between Imputation, as it is the Act of man's Spirit, & as it is the Act of Free Grace, without man's forcing. And so we distinguish between Imagination and Imputation; between Reckoning or Imputing that is Real, and Reckoning or Imputation that is not Real, but a Fiction and Imagination in the Creaturely Will and Power: And because we are against the latter, we are clamoured upon, as if we deny'd the Imputation of Christ's Righteousness, when it is only unto those who are not made Righteous by it, *to walk as he also walked*: For, as the Scripture saith it is not he that saith he is Righteous by the Imputation of Christ's Righteousness; but *he that doth Righteousness, is Righteous, even as Christ is Righteous*, 1 Joh. 3. 7. he that believes otherwise, is deceived. And yet it is not Acts of Righteousness, as done by us, nor as inherent in us, as Acts by which we are accepted of God, and justified before him, but by Christ, the Author and Worker of those Acts in us and for us; whereby we know that we are in him, and he in us, and we hold him as our Head, unto whom all things are gathered together in one, even in him.

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We further believe, That God is only to be Worshipped, and not any Likeness that man makes unto himself of God, from any View, Sight and Knowledge that he hath had of him; but in every Act and Service man is to know what substantially, as well as whom speculatively or notionally he worships; as it is written; John 4. 22. *Ye worship ye know not what; we know what we worship; for Salvation is of the Jews.* And he that thus worships the Father, honours the Son by the same Spirit, which is one with the Father and the Son; in which Spirit only God is worshipped, according to the Form of its own chusing and manifesting of himself in and by, according unto the Good Pleasure of the Father, who is a Spirit, and limits man unto the Spirit's Form, but allows not man to limit the Spirit unto his Form, though it be not of his inventing originally, but of the Father: Yet Man must no more limit God unto it, then he could command God to appear in it at first: For as he chose it himself, so he hath reserved Liberty to leave it at his Pleasure; *who works all things after the Counsel of his own Will, which he hath purposed in himself,* that the Gift of the Knowledge of the Mystery of his Will might forever be acknowledged to be of his Grace, and for the Riches

Riches of the Glory thereof, according to *Ephes. 1.* and man be bound, but God free: Man bound to wait in the Light for God's Movings; but God free to move in whom, to what, and when he pleaseth: Then man is to go, when he saith, *Go*; and come, when he saith, *Come*; and such Servants *do serve him*: And then there is no more Curse, as in the days of *Will Worship, and Voluntary Humility, but the Throne of God and of the Lamb, Col. 2. 18, 23. Rev. 22. 3, 4. And they shall see his Face, and his Name shall be on their Foreheads.*

We believe also, That this Worship is spiritual (and not carnal) in all its Parts and Ordinances, and not to be imposed by any outward Force, but performed by the inward Leading of God's Holy Spirit, according as the Holy Men of God were led and guided in the days past, who gave forth the Scriptures; all Impositions of Worship outward being only enjoyn'd under the *first Covenant*, that made nothing perfect, *until the Time of Reformation*, spoken of, *Hebr. 9. 10.* But Christ being come, there is an End as well of such Impositions, as of the *Meats and Drinks, and divers Baptisms, and carnal Ordinances*, they being all but Temporary, and in Order unto an End; but all to vail to Christ, the  
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form and substance of all, [*the first*] pointed at by all, and [*the last*] ending of all, *the Amen*. And he that thus worships God in Christ, his Ordinances are spiritual and not carnal; and his Faith carries him beyond his Works, with righteous *Abel*, and preserves him, that he is not drowned in the Form, like *Cain*; neither falls he short of the glory of God, nor of his assurance of Acceptance with him.

We believe, There is one Baptism necessary to Salvation, *Ephs. 4. 5. One Lord, one Faith, one Baptism*. And this Baptism is Spiritual, of which *John's* Water was but a figure, *John 1. 31. That he should be made manifest to Israel, therefore am I come, baptizing with Water*, saith *John*; and *1 Pet. 3. 21. The like figure whereunto even Baptism doth also now save us: not the putting away the filth of the Flesh, but the answer of a good Conscience towards God, by the Resurrection of Jesus Christ*. This one Spiritual Baptism into the Name of *Jesus Christ* is that which saves, the Water being but a figure, that Christ might be manifest to *Israel*, who had divers Baptisms imposed on them until the time of Reformation; but Christ the Substance being come, the Shadows flee away. And yet where-ever any are commanded now by the same Spirit, that commanded the Believers to be Baptized



in the days past, either for the furtherance of the Gospel, or tryal of their Faith, we judge them not. But this obedience is very rare to be found; and we could heartily desire, that all would consider seriously, whether *literal sayings*, observed only by outward reading, hearing by the ear, or *inward impulses* upon the heart by the Divine Power, are the motives unto Obedience in this kind. And if honesty and uprightness of heart may be heard; we believe and know the many dead souls every where, notwithstanding their Baptisms, will be as so many witnesses against them, by their groveling upon the Earth, as so many slain and killed men by the *Letter*, while the Spirit's quicknings, have not been known in the true Baptism into death. For we find by daily experiences, that most men and women live like *Pharaoh's lean Kine*, only to eat up the fat, and to envy those that are not so lean-soul'd as themselves.

We believe also, That as there is one true saving Baptism, so there is one Bread, or Body of Christ, which all the Saints do feed upon; and though they be many, as to persons, yet their Bread is but one and they all in it but one Bread: And this we believe is *the flesh that came down from Heaven*, John 6. 33. Though the outward *Jews* now as then, murmur at him, because he said, *I am the Bread which came down from Heaven*, ver. 41, 42.

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But Christ, (ver. 45.) to stop their murmuring tells them, that the knowledge of this Mystery was only revealed unto them whom God (and not man) teacheth, and no more then are taught of God, can set seal and subscribe unto this Truth in Jesus; though we believe also, that Jesus took outward bread, and break it, and gave it to the Disciples, as the Scripture saith; and this was a figure of his Body (that was to be pierced and broken upon the Tree) and a shew, to shew forth his Death until he came.

And we believe, he did arise again and appear unto his Disciples; and all that believed were together, and had [*All things Common*] &c. And they continued daily with one accord in the Temple, breaking bread from house to house, did eat their meat with gladness and singleness of heart, praising God; and having favour with all the People, Acts 2. 44, 45, 46, 47. And we believe that the Apostle, in 1 Cor. 11. 20. said true, where he said, *When ye come together therefore in one place, this is not to eat the Lords Supper.* And all that he speaks in that chapter is not to perpetuate that outward breaking of Bread, otherwise then as the Belivers did, that were filled with the holy Ghost in singleness of heart, as before is said: and yet we judge not those who break outward Bread and

and drink outward Wine, being commanded so to do, and put in remembrance thereby of the Body and Blood of Jesus Christ, by *the Remembrance, the Spirit of Truth*, which is appointed by the Father *to lead into all Truth*. But to do it by imitation, or tradition only (as most do it, if not all at this day) we know it is not an Offering unto God in Righteousness, neither do we believe this to be the *Communion of the Body and Blood of Christ*; and yet *the eating of the Flesh, and drinking of the Blood of Christ*, we believe man must know and witness, or he hath *no life in him*, Joh. 6. 53, 54, 55. And we believe, that many are striving now in their Spirits, as the Jews did, verse 52. saying, *How can this man give us his Flesh to eat?* And not only the Jews, but many of his Disciples said, *This is a hard saying, who can hear it?* Vers. 60. And in vers. 63. he tells them, *It is the Spirit that quickeneth, the Flesh profiteth nothing. The words that I speak unto you, they are Spirit, and they are Life.* And he that hears and understands these words that are *Spirit and Life*, will not be offended at what I have spoken of the *Flesh and Blood of Christ*.

By the same Spirit and Grace we believe, That Prayer is an Ordinance of God, when performed by his Spirit, in its words (and not those which man's wisdom teacheth) or without

out words, *by sighs and groans which cannot be uttered*, and these so often as the Spirit it self pleaseth: But the Form without the Spirit, whether it be by words of other mens framing, or words of man's own Spirit, according to his will, time and manner; this is not the Prayer that *prevails with God*. And we believe that there is none so weak and infirm, but this spirit proffers his help at some time or other, though man regardeth it not. And the more man's mind is gathered within from all visibles, the more he comes to be sensible of the Movings and Stirrings of this Spirit, in its secret cries unto God, answerable to the wants of that man or woman, in whom it moves and cries. And by the due watching thereunto, we believe and know the Spirit of Prayer and of Adoption, that cries unto God, comes to be discerned and distinguished from a man's own spirit and will.

We believe by the same gift of Grace, that there are *several Minstrations, and several Operations*, according to 1 Cor. 12. and all by the same Spirit, as before and after the Law by Moses, and after by John the Baptist, and Christ and his Apostles, and in all these the ministration had acceptance with God through the managment of the Spirit, and its rejection and dislike of God for the want thereof. And by this Spirit were the Scriptures given forth, and the

Holy men of God did *speake, prophesie, preach and pray as they were moved*; and for want of it the letter did and doth kill. And for the further appearance and pouring out of this Spirit, answerable unto the work & service that God had for them to do, they were to wait, as Christ commanded his Disciples to do at *Jerusalem, to receive the Promise of the Father*: For by this spirit he that speaks, *speaks as the Oracle of God*. And therefore, as it was the practice of the People of God in old time, to wait for the moving and stirring of this Spirit, that they might speak *as it gave them utterance, in the evidence and demonstration thereof*; so do this People (called *Quakers*) now; and according to its moving in their hearts they minister, according to the signification of the Spirit, whereby they understand both what, and when to speak, and when to be silent; as also, who are they that minister and speak in their own wills *above the Cross of Christ*, which the Apostle was careful always to be in subjection to, lest he should make it void, by speaking the words which man's wisdom teacheth; and therefore as the Saints did, *so we do believe, and therefore we speak*: And such Preaching and Speaking in Faith, as well as Praying in Faith, is acceptable unto God, as his worship, and not otherwise.

And we further believe by the same Spirit,  
that

that the sum of all Religion, according to the Truth and signification of the word [Religion] is, *Man not at liberty in his will, but bound again unto God, by his having given to him, by the Light of Christ within, the true sight and knowledge of himself, as in himself, as lost and undone forever, and from this Sight a true sense to arise upon and remain with him; from whence spring unutterable groans and cries unto God, under the weight of the burthen and wretchedness, by reason of the body of Sin and Death, and then when there was none to help or pitty in this state, then is Mercy shewed in Christ the Arm of God, which is revealed as an help, neither seen nor known, where, how, or when to come at it, or meet with it; And this begets in the heart of that man or woman, in and unto whom it is thus revealed, thanks and praises unto God, for this Gift and Revelation of his Son, in this needful time, whom the Soul sees to be the Gift of Eternal Love.*

And we believe and know, upon this *Love and Faithfulness* of God, is founded, built and established the *Everlasting Covenant*, (whereby not only all men may be saved for its *ability*, but some shall be saved because for its *Prevalency*) *which is not like to the Covenant he made with our Fathers.* And although all mankind is not saved, yet it is not because either of



insufficiency in this Covenant, or because of the weakness of the Grace that appears in, and unto all men; but because of mans will loving death, and chusing his own delusions, whereby his destruction is of himself, and God clear of his Blood in the free tender of his Grace, Gift and striving of the Spirit within him. For we know assuredly, according to the Scriptures of Truth, and experience of all souls that ever were truly converted to God, that though by Grace man is saved, not of himself, but by the free Gift, yet as the old world did, and those rebellious Jews, spoken of, *Acts 7.* who as did their Fathers, so did they, *always resist the Holy Ghost*; so do men now. And yet in the tender of this Grace, and striving of his spirit, the Lord is a God so hiding himself in the managment of this striving and Ministration of his Spirit, as if it wholly depended upon mans choice and consenting, that mans will, as to him is (as it were) free in rejecting or accepting, *Life and Death being set before him*; whereby in the wisdom of God, the propensity of his Name, as it came out of the hands of his Maker, hath an advantage by this dealing of God, to put forth it self; so that man is as free in the choice, as he is in the refusal of the tender of Mercy and Help, and that with an equal indifferency, as it appears to him in this state; notwithstanding afterwards



terwards, in the further growth in this Grace and knowledge of Christ, he sees clearly and convincingly, that the Grace (that wrought hiddenly from his sight and knowledge, in the first working, tender and ministration of God towards him) gained his consent through its own prevalency in the Love of God, by which sight and sence *self* comes to be *abhorred*, and the *free Love* to *admired*, that he knows from first to last, all was of *Grace*, and that *free*; that *self* is not able to challenge any thing as due from what it had done, but *all of gift*: and yet as before, with such an equal indifferency on mans account: so that God may and will appear to be just, both in condemning and saving; and the *Justifier freely of all that believe in Jesus, the Light of the world.*

Therefore, let all take heed how they dislike this Ministration of God, and *striving of his Spirit in their Hearts & Consciences*, under colour and pretence of its *insufficiency*; and therefore they will not come to him, because his drivings and strivings are not so strong as they would have them to be, looking for such an overpowering and irresistibleness, as they are not able to withstand and gainsay; lest such perish through a willful neglect; and for want of stretching out their hand when the Lord holds out his, and so they perish in *the ditch*, with a vain expectation

petition of further Power; or cry in their mouths, *Lord have mercy upon us!* and so with the Sluggard, while they cry, *Yet a little more slumber and folding of the hands to sleep, their Garden is over-grown with weeds, and their backs cloathed with rags, and they beg in harvest; whilst others that have sown in tears, not fainting, do in due time reap in joy; and not despising the crumbs that fell from the table, nor the day of small things, Witness the presence of their Beloved, come down into his Garden, and walking among the Lillies.*

Let these thing be truly considered, pondered and weighed in the true Ballance of *Light and Righteousness*, lest any Soul perish through the false weight and measure; so shall my soul rejoyce that any have escaped the Net of the Fowler, through the discovery of the *true Light*; and God have all the Glory, unto whom alone it belongs, and man *ashamed, confounded, his mouth stopped, and he laid in the dust forever*; and then shall my end be answered in writting these things.

John Crook.

*Concerning Perswasions in Matters  
of Religion.*

**T**HERE is the Natural man, and the Spiritual man, and there are the Perswasions of each in and about matter of Religion. There is the perswasion of *Reason* and the perswasion of *Faith*.

The perswasion of *Reason* is that Belief which man receives into his mind or heart from the exercise of the Reasoning Faculty: & this perswasion in matters of Religion is but mans Opinion or Judgment, which how certain or infallible soever it appears to him, yet may be shaken by a demonstration or evidence of a higher kind of nature

The perswasion of *Faith*, is that Belief which the new Creature receives into the renewing Mind, from the Evidence and Demonstration of the Spirit, which openeth and manifesteth the things of the Spirit, unto that mind which is begotten and renewed by it. And this perswasion is certain and infallible, however it may be struck at, and battered by the reasonings of the wise Earthly part, even in that very man, whose heart is thus perswaded, by the  
Light

Light of the Spirit of God, concerning the things of Gods Kingdom.

Now the lowest perswasion of *Faith* is higher and of a more noble nature then the highest perswasion of *Reason*, because *Faith* is of an higher Principle, and of a deeper nature and ground, then mans Reason is: But this (because it appears not in mans sphear, but rather out of it, and is contrary to the line and reach of his wisdom) is accounted by him *foolishness and madness*. This is the Wisdom of God (and the children thereof) judged and condemned by man in his day.

And how can it be otherwise? How can the wisdom of men but judge that as foolishness, whose beauty and excellency is hid from its eye? But this is, because the wisdom of man is out of its place, not subjected to the Wisdom of God, but exalted above it: therefore (as a Curse unto it) is it suffered to lift up itself in its conceitfulness against, and so to persecute the pure Wisdom of God and the birth thereof, that it might fall, and be broken, and snared, and taken, and its day deservedly come to an end, and be shut up in the shadows and chambers of eternal darknes.

But what Ear of Man can hear this? Surely none that is whole in the line of Man's wisdom, reason and understanding, but that alone which is bruised, broken, and in some measure dashed to pieces, by the inroads of a divine Life and

**Nature.** This, in the leading of that Life which hath broken it, and in the shinings of the Light eternal upon it and into it may be enabled to take up the Cross to the natural part, and to die that Death with Christ, which preserves from the second Death, with the misery thereof.

Happy is he who knows and hearkens to the Persuasions of God's Spirit, who is born of God, and taught to wait upon him and worship him in Spirit, who receives his Religion from the Light of Faith, into the renewed Nature and Mind, and not from the Reason of Man into the natural understanding, which is easily corrupted and cannot be kept pure, but alone by the indwelling of the Principle of Eternal Life in it.

For though such may suffer very deeply in this World, from the men of this world, (as the Subjects and Servants to the Principle of Life have done in all Ages and Generations) yet their Principle will bear them out, in which God will appear to strengthen and refresh their spirits, and carry them up above all their Sufferings in the Patience, Meekness, and Faith of the Lamb; And keeping to their Principle, they cannot be overcome, but must either live or die Conquerors, according to the will and good pleasure of Him who ordereth and disposeth of all things well, and bringeth good  
good

good out of every evil, in despite of all the Powers of Darkness. And he that overcometh (whether by life or death) in the Lamb's Spirit, shall wear the Lambs Crown, & sit down in that perfect Rest in the Kingdom of the Father, which will give the hearts of all his Children full Satisfaction. In which assured hope (Life stirring in our bosoms, and quickning our hearts with Love unto our God, and Zeal for his Truth) we can freely give up all that is near and dear unto us in this World, and lay down our heads in inward Peace, in the midst of the greatest outward Persecution and Trouble. Even so, O Lord, thy Will be done concerning this Generation of thy People, whom thou hast begotten to thy Self, and brought forth by thy mighty Power, to testify to thy Truth in this present day: Dispose of them as it pleaseth Thee, and let not their Faith in thee, nor thy Faithfulness to them fail, but let them be a Praise to thy Name throughout all Generations, and rendered by Thee as the First-fruits of thine Appearance, in the Glorious Light of the Everlasting Day, after this great, long, thick and dark Night of Apostacy from the Life and Spirit of the Apostles, hath so long eclipsed and covered the brightness of thy Beauty from the sight of the Earth.

Isaac Pennington.



*A Declaration to all the world of our Faith,  
and what we Believe, who are called*  
**QUAKERS.**

*Also, what Ministers and Magistrates we  
own, and what, and whom we deny,*

*Concerning God, Christ. and the Spirit.*

**F**irst, That there is only one true God, who is a Spirit, and his Presence filleth Heaven and Earth; he is Eternal and Everlasting, the Creator & Preserver of all things, that Heaven and Earth, and all things therein by him were framed and brought forth, and all things remain unto this day by his Power, and whatsoever he willeth in Heaven and Earth, he brings to pass by his Word and Power.

And we believe, That this God only is, and ought to be feared, loved, obeyed and worshipped by all Creatures, and no other thing besides him in Heaven and Earth; and we believe, that his Worship, and Obedience, and Care, and Love is to be given in Spirit, even in what his own Spirit moveth and leadeth his people unto.

And



And we believe, his true Worship required and accepted of him, is not by the tradition of men in outward observances, *or set days, or places,* but he is worshipped only in *Spirit and Truth*, without respect of times, places or things: and that none can worship him in righteousness but his Children, who are born of his Spirit, and are led and guided thereby.

And we believe, that this God hath given his Son Christ Jesus, into the World, a free Gift unto the whole World, and that every man that cometh into the World is lighted by him, that *every man may believe and be saved.*

And we believe, That he is given into the World, and no Nation, Country or People excepted, but to all mankind he is given of God, and hath enlightened them; And every man through the world that believeth in, and receiveth Christ, *who is the Wisdom and Power of the Father*, shall be saved with eternal Salvation; *And every one that believes not in him shall be damned,* and shall possess everlasting misery.

And we believe, That *Salvation, Justification, and Sanctification* is only in Him, wrought by him, and no other; for *there is no other Name given under Heaven*, but him alone, by which Salvation is: and we believe, all that receive him; and believe in him are reconciled to God, and are made alive to God, to live to him in all things.

things, and do receive the forgiveness of Sins, and are set free from all unrighteousness, and from the body of Sin and Death, and have the witness of the Spirit in them, and the Spirit of the Father they have received, and it witnesseth in them of the Father and of the Son, and of the things that belong to their peace; and it is the Earnest of the Inheritance, and the Seal of the Promise of Eternal Life; and by it are the deep things of God revealed to mankind; and by it the Father and the Son dwell in the Saints; and by it they have fellowship one with another, and the Father, Son and Spirit are one: And this we faithfully believe.

Again, concerning Christ, we believe, That he is one with the Father, *and was with the Father before the World was;* and what the Father worketh, is by the Son, for he is the Arm of Gods Salvation, and the very Power and Wisdom of the Creator; *and was, is, and is to come; without beginning or end.*

And we believe, That all the Prophets gave Testimony of him, and that he was made manifest in *Judea and Jerusalem,* and did the Work of the Father, and was persecuted of the Jews, and was crucified by his Enemies, *and that he was buried, and rose again according to the Scriptures.*

And we believe, He is now ascended on high & exalted at the right hand of the Father for evermore; and that he is glorified with the same glory that he had before the world was, and that even the same that came down from Heaven, is ascended up to Heaven; and the same that descended, is he that ascended.

And we believe, Even he that was dead, is alive, and lives for evermore; and that he cometh, and shall come again to judge the whole world with righteousness, and all people with equity, and shall give to every man according to his deeds at the day of Judgment, when all shall arise to condemnation or justification; he that hath done good shall receive Life, and he that hath done evil, everlasting Condemnation.

And we believe, He is to be waited for in Spirit, to be known after the Spirit, as he was before the World was, and that is the knowledge unto Eternal Life, which all that believe in him do receive; & he subdues death & destroys him that hath the power of it, & restoreth from Death to Life, and quickeneth by his Spirit all that the Father hath given him; and we believe such he justifieth and sanctifieth, and such are taught of him; but he condemns all that believe not and continue in unbelief, and are not taught of him: And this we faithfully believe.

And we believe, That unto all People upon the

the face of the whole Earth, is a time and day of Visitation given, that they may return and be saved by Jesus Christ, who is given of the Father to call the worst of men to repentance; and the most ungodly of sinners are convinced by him of their ungodly deeds, *that they may believe, and be converted and saved.*

And we believe, Herein is the love of God manifested to all mankind; *and that none were shut out by him before they were born into the world;* but unto all men is a visitation given and they that perish, it is because they do not believe in Christ; *and Destruction is of a mans self, but Salvation is of God,* through believing in his Son, who takes away sin and reneweth into his own Image, that they may become Heirs with him.

And we believe, That there is a Crown of eternal Glory, and an Inheritance of eternal Life to be enjoy'd for evermore, by all that believe & are chosen of God; and that there is an everlasting Misery and Destruction to be possessed by all that believe not, but continue in the state of *Reprobation*, and are not changed from the ways of sin and death, but walk after the ways of their own hearts lusts, fulfilling the will of the flesh, in the evil of this world, and follow not Christ the Light of the world, that they may be saved; and we be-

lieve, upon all such the Wrath of God abides, and that they have no part in the Inheritance of God.

And we believe, That it is only he that is born again of the Spirit, and that walks after the Spirit, who is changed from Death unto Life, and who is redeemed out of the world and all its ways; such only must inherit the Kingdom of God, and they only have right thereunto, and none besides; even they that are washed and cleans'd from all unrighteousness by the Blood of Jesus, by which their sins are remitted; for his Blood cleanseth them from all Unrighteousness and Sin; yea, all such that walk and abide in the Light, which Jesus Christ hath enlightned the World withal.

And we believe, That the Saints upon Earth may receive forgiveness of Sins, and may be perfectly freed from the body of sin & death, and in Christ may be perfect and without Sin, and may have Victory over all Temptations by Faith in Jesus Christ.

And we believe, Every Saint that is call'd of God ought to press after Perfection, and to overcome the Devil and all his Temptations upon Earth; and we believe, they that faithfully wait for it, shall obtain it, and shall be presented without sin in the Image of the Father;

ther; and such walk not after the Flesh, but after the Spirit, and are in Covenant with God, and their Sins are blotted out, and remembered no more; for they cease to commit sin, being born of the Seed of God.

And we believe the Gospel of Christ is the *Power of God unto Salvation*, and that it ought to be preached *freely unto all People*, & Christ to be held forth to all Mankind by the Ministry sent of him.

And we believe, this Ministry is receiv'd by the gift of the holy Ghost, and all they that receive it, are lawfully called to the Ministry, and they may preach the Gospel of Christ freely, as they have received it freely; and this Ministry is not of man, but of God, and is made powerful, to the converting of sinners, and to the bringing of People to God, and to the knowledge of his ways. And we do not believe, that any man is a Minister of Christ without the gift of the holy Ghost; or that the Gospel can be received by natural Learning or Education.

And we believe, such as preach for hire, and have hire for preaching, are not the lawfully called Ministers of the Gospel of Christ; such as are proud, and high-minded, and covetous men, who do not profit the people at all, such as have run, and never were sent of Christ,



Christ, who calls by his Spirit into the Work of the Ministry; and as every one hath received the Gift of that Spirit, so he may administer to others.

Concerning Rulers and Governors, we believe, That there ought to be Rulers and Governors in every Nation, City, Country or Town, and they ought to be such men as fear God, and hate every evil way, *who will judge for God, and not for man,* and will judge Righteously, Equally and Justly, and will give true and sound Judgment unto all men, without bribery or respect of Persons, not regarding the Rich above the Poor, but being *a Praise unto all that do well, & a terror to all evil doers,* having knowledge in the pure Law of God, and themselves continually exercised therein.

And we believe, That every Law of man ought to be grounded upon the Law of God, pure Reason and Equity being the Foundation thereof, that Gods witness in every man may answer to it; and the Law ought to be known unto all People before Transgression be charged or punished in any man.

And we believe, That every Transgression ought to be punished according to its nature, & that the punishment exceed not the greatness

ness of the Transgression; neither ought Transgressors to escape unpunished; neither ought any, upon false suspicion or jealousies, be caused to suffer, without the Testimony of true men, or the Confession of the Party.

And we believe, That the Executors of the Law ought to be just men, and not given to Pride, Drunkenness, or any other Evil. And thus true Judgment and Justice will be brought forth in the Earth, and all that do well will have Praise, and live in Rest and Peace, that all Evil-doers may stand in awe, and be afraid of God and Just men, and the Execution of good Laws.

Concerning Religion, we believe, That it is the Spirit the of Lord, that makes men truly Religious, and no man ought to be compelled to or from any exercise or practise in Religion by any outward Law or Power, but every man ought to be left free, as the Lord shall perswade his own mind, in doing or leaving undone this or the other practice in Religion; and every man, of what Profession in Religion soever, ought to be protected in Peace, provided himself be a man of Peace, not seeking the wrong of any mans Person or Estate.

And we believe, That to reprove false Opinions and unsound Doctrines and Principles, seeking to convince them that oppose themselves by Exhortation or sharp Reproof, by word or writing, ought not to be counted a breach of the Peace, or to strive about the things of the Kingdom of God, by men of contrary Minds or Judgments, this ought not to be punished by the Magistrates and their Laws; for we believe that the outward Laws & Powers of the Earth are only to preserve mens Persons & Estates, and not to preserve men in Opinions; neither ought the Laws of the Nation to be laid upon mens Consciences to bind them to or from such a Judgment or Practice in Religion.

And we believe, That Christ is and ought only to be Lord and Exerciser of mens Consciences, and his Spirit must only lead into all Truth.

And we believe, That Obedience and Subjection in the Lord belongs to Superiors, & that Subjects ought to obey them [in the Lord] that have rule over them; and that Children ought to obey their Parents, and Wives their Husbands, and Servants their Masters in all things, which is according to God, which stands in the exercise of a pure Conscience towards God: But where Rulers, Parents or Masters, or any other, command or require Subjection in any thing which is contrary to God, or not according to him, in such

such cases all People are free, and ought to obey God rather than man: And we believe, that herein God will justify them, being guided and led by his Spirit in all that which is good, and out of all that which is evil.

Again, We believe concerning Election and Reprobation, That there is a State of Election, and a State of Reprobation, a state chosen of God, and a state rejected of God; and that all Mankind are in one of these states: All that are elected are elected in Christ, and all that are out of him, are in the state Reprobate, bringing forth fruits of death and darkness, being Children of Wrath and Disobedience, in the Alienation and Separation from God, in the Transgression unreconciled to God, the Enmity ruling in the heart, being in the fall, and not restored to God again, but ignorant of his Power and Wisdom, having the Understanding darkened, that they cannot see nor perceive the things that are Eternal: And in this condition his best Works are Sin, and whatsoever he doth, he cannot be accepted of God; for he is dead to God, and alive to all Evil, bringing forth all his Works out of that ground which is cursed. This is the condition of all Mankind upon the face of the Earth in the first Adam; and this is the state of Reprobation; and all that abide herein

herein are rejected of God, and shall never inherit eternal Life, but go into Perdition; yet have all such a day of Visitation, that they may return out of the state of *Reprobation*, but having Knowledge, and despising the Love of God, they continue in the state *Reprobate*, and the *Wrath of God abides upon them*; but they that are chosen of God, are delivered from Wrath, for they believe in the Light, and become *Children of the Light*, and are renewed in mind and heart, and receive the love of the Father, and become planted into Christ, the *second Adam*, & are chosen in him to bring forth fruit unto the Father, and all their fruit springeth from that ground which is blessed; for they are led by the Spirit of the Father, and such are in the state of *Election*, who are made Heirs with Christ of the Everlasting Inheritance that never fades away. And this we faithfully believe, that Mercy is not shewed to the Reprobate, nor Judgment to them that are chosen of God.

*And this is to go abroad into the World, that all People may understand what we believe, and what we have received of God: And they that believe this, and walk therein by the Spirit of the Father, shall be saved; but they that believe not, but are disobedient to the Truth, shall be condemned because they do not believe. Much more*

more might be written, but in short, this is given forth by one that hath believed and received the knowledge of these things from God: A Friend unto all People,

Edward Burroughs.

To all that say, we (whom the World do in scorn call Quakers) do deny Ministers and Magistrates; These things I write unto you, to give you in short an understanding what Ministers and Magistrates we own, and what, and whom we deny.

I. **S**uch Ministers as are made by God, who are sanctified by his Word and Power, who have freely received perfect Gifts from God, and so by the Spirit and Power of God are sent forth into the World, to turn the People from Darkness to Light, and from the Power of Satan to the Power of God; who freely Minister unto others, without coveting any mans Gold, or Silver, or Apparel; not seeking theirs, but them: Warning every man and teaching every man in all Wisdom, that they might present every man perfect in Christ Jesus: Such as minister from the Spirit, and have the Word of God abiding in them, who are never unprovided, but at all times and seasons, and in all places,  
do



do speak and declare the Truth, as they are moved and instructed, and as the Spirit of Truth doth give them utterance; such Ministers we own, and have in great esteem *for their works sake*, Gal. 1. 1, 12. Joh. 15. 3. Ephes. 4. 7, 8, 11, 12, 13. Acts 26. 15, 16, 17, 18. Mat. 10. 8. Acts 20. 33. 2 Cor. 12. 14. Col. 1. 27, 28, 29. 2 Corinth. 3. 6. John 15. 3, 4, 5, 6, 7, John 4. 10, 14. and 7. 38, 39. 2 Tim. 4. 2, 3. Acts 2. 4.

But such as are brought up at Schools & Colledges, & so made Ministers by the will of man, who have not freely receiv'd perfect gifts from God for perfecting of the Saints, but deny *Perfection*, and so deny the Ministers work neither do ministr freely, but seek for gain from their Quarters, and will not preach without a price, who are not sanctified by the Word of God, but plead for a continuance in sin while people walk upon the Earth: Such as Minister from the Letter and not from the Spirit, who cannot Preach except they have time to study, and so by their industry provide themselves, and are not provided of the Lord (such a Ministry is of works and not the Free Gift from God) such cannot profit people, but lead them captive in an empty and dead Form, *always hearing, but never able to come to the true knowledge of God*: such, called Ministers, we do deny, & turn from them,

them, and testify against them, as the holy men of God formerly did, read *Isa.* 56. 10, 11. *Jer.* 5. 31. *Mic.* 3. 11. *1 Cor.* 1. 19, 20, 26, 27, 28, 29. & *chap.* 21. 11. *Jer.* 23. 15, 61, 17, 22, 30, 31, 32. *Isa.* 56. 10, 11. *Phil.* 3. 18, 19. *Jude* 11. *John* 8. 24. *1 Joh.* 3. 8. *2 Tim.* 3. 1, 2, 3, 4, 5, 6, 7, 8. *Ezek.* 34. *Hos.* 6. 9. *Mat.* 23. *1 Tim.* 5. 6, 10, 11. *2 Tim.* 3. *2 Pet.* 2.

2. Such Magistrates who rule for God, who be men of Truth, *fearing God and hating covetousness*, who execute true Justice and Judgment in the Earth without partiality, not respecting the persons of the Rich, nor despising the persons of the poor, but in Truth and Equity giving to every one his due and portion according to the Law of Equity; who neither seek nor receive honour from men, but seek the honour that comes from God only; who are a terror to evil doers, but a praise to them that do well; such Magistrates we own, and in the Lord honour, *Exod.* 18. 21. *Dent.* 16. 18, 19, 20. *Joh* 5. 41, 44. *Rom.* 13. 3, 4.

But such Magistrates who be proud and lofty who rule not for God, but for themselves, who love the praise of men, and judge for Gifts and rewards, and love money which is the root of all evil; who respect the rich in their gay cloathing, above the poor in vile raiment; who seek and receive honour of men (and if they

vices & wickedness, and turn their sword backward against the Upright and Innocent, who reprove sin in the gate, such magistrates we do deny and testify against; for *when the wicked bear rule, the Righteous mourn*, and the Evil-doers rejoyce over them, and mock and reproach them, *Isa. 3. 21, 23. chap. 2. 11, 12. John 6. 43. Act. 3. 17. Jam. 2. 1, 2, 3, 4, 9. John 5. 44. Isa. 59. 13, 14, 15. Isa. 29. 21. Prov. 29. 2.*

Such as live in pride and pleasures, and follow ungodly Lust and wicked practices, deny God, though in words they may profess him; even so, all such as do evil, who follow Drunkenness, Oathes, Games, vain Sports and Pleasures, and such like ungodly actions, do deny, disgrace and greatly dishonour both Ministers and Magistrates, though in words they may own them, and bow the Hat and Knee, and give flattering Titles unto them, *Tir. 1. 16. Psalm 15. Hosea 4. James 1. 25. Job 32. 21, 22.*

To walk Soberly, Righteously, and doing Justly according as the Grace of God which brings Salvation, doth teach and direct, is a sweet favour to the Lord, and a true owning,  
and

would and unjust actions, turning the Grace  
of God into Wantonness, such are an ill sa-  
vour to God, and deny and dishonour true  
Ministers and Magistrates, *James* 3. 14, 15,  
16. *Jude* 4. *Isa.* 59. 2, 3, &c.

True Honour doth not consist in bowing the  
Nose and Knee, and such like things (for that  
is the honour below, which men seek and re-  
ceive one of another, which is in the unbelief)  
but in the obedience of the Magistrates just  
Commands, who are a Terror to wickedness,  
but a praise to them that do well: For the  
Law was not made for the Righteous, who  
fear God, and live uprightly, but for the Law-  
less, who are out of Gods Fear, who live wick-  
edly, casting the Law of God behind their  
backs, *John* 5. 44. *Romans* 13. 3, 4. *1 Tim* 1.  
8, 9, 10. *Psalms* 50. 16, 17.

So this may certifie all whom this may  
come unto, that we do not deny Ministers nor  
Magistrates, who are made and ordained by  
God, but honour them in the Lord; let  
our Lives and Coverfations, and that of God  
in all your Consciences judge; for if all were  
brought into our life, the Magistrate should  
live

*Loveship, your Worship and such like, for such  
belong to God: For Christ Jesus said, I re-  
ceive not honour from man: and saith he, How  
can you believe, that receive honour one of ano-  
ther, and seek not the honour that comes from  
God only? Gal. 1. 11, 12. Rom. 13. 1. 1 Pet.  
1. 6. 18, 19. John 1. 9. Jam. 2. 1, 2, 3, 4, 9.  
John 5. 44.*

*Read with understanding, prove all things, hold  
fast that which is good, 1 Thes. 5. 21.*

*A. Parker.*

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*To all that want Peace with God; To the Sheep  
every where not brought home; To the thir-  
sty breathing Soul, and to the Seed, though in  
Captivity among, and in the midst of all Pro-  
fessors; Greetings of Love, Mercy and Peace  
from God the Father of the Living.*

**W**Here the Bowels are not shut up, nor  
the Heart darkened; and where  
that

heart, towards that *Being* of the living Substance, there may my words take entrance; and unto such who feel that which breathes to God, and who are willing to be satisfied concerning the Living Truth of his Son, and who would receive the Truth if they knew it, and do yet more desire after the Power of God, then all the temporal things that are seen; and who are yet come no further than the *reading of the Law, the Priests, Tythes,* and that Religion that makes nothing perfect: and who are come no further then the outward *Baptism, or Shadow, or Figure,* or such things, which are to be left behind; *Heb. 6.* or who are come no further then the *Supper,* or the *Drink,* and so not yet saved by his *Life,* nor drunk of that which saveth, & is to cleanse from all that which separateth from God; after whom, and the incomes of his Love immortal, whosoever truly desireth, and is willing to receive the Power of his Life, and come into Covenant with the Lord,



Such may lend me an ear a little, and you are them who may receive some benefit hereby; for behold I write in plainness of the things of God, my heart being enlarged with abundance of his Peace, in which ther's good-will towards men, that you might come to draw near to the *Witness*, the Testimony whereof is within the Vail, which Vail is over the heart, 2 Cor. 3. 15. and is not done away, but as you come to be in him, who is *given for a Witness*, Isaiah 55. 4. by believing in the Light, John 12. 36. and so to have the Witness in you, 1 John 5. 10. and you to be in it; and that you may come to participate of God's indwellings, and feel the Oyl which will last forever; therefore I proceed thus:

How can I but look back a little, with an eye of pity over those, who yet are where once I was, when the Darkness was over the Earth, and the cloud of Errors compassed me as well as others; surely, I cannot now be unmindful of them that are yet *lost*, as not to have compassion upon the *Out-Casts of Israel*, or to conceal from them these things of so great concernment; but rather, as the Lord of my Life hath opened to me, I will reach forth my hand towards the weak, and utter my voice to the Prisoner of hope, and shew unto the Meek in the Earth, how the invisible God hath

hath led his Seed, and is leading his Remnant through, and out of the variety of things, unto the *One thing* it self, from whence the various Things, Gifts and Ministrations do come.

Now, that which is chiefly in my heart to writ for the Seeds sake, is;

First, *Something Concerning the Administration of Moses* (when he was upon the Earth.)

Secondly, *Concerning the Administration of Christ* (whilst he was upon Earth.)

Thirdly, and chiefly, *Concerning the Administration of the Spirit.*

First, *Concerning Moses's Administration* (when he was upon Earth) which was to last till Shilo came, or until the time of Reformation.

As concerning *Moses's Administration*, to wit, the Law, *Condemnation*, or *Death*, with the Priests Offering, and worldly Sanctuary, and an outward Tabernacle, and daily Offerings for Sin, and Store-houses for the Levites, Strangers, Fatherless & Widdows, having the Ark of the Testimony within the Vail, and the Mercy Seat covered, and the Golden Pot, and the People to seek the Law at the Priests mouth, whereby their knowledge is preserved, and many profit much thereby, and come day by day, and year by year unto that which they

esteem a place of Holy Worship, and Ordinances of God. And notwithstanding the Priests of *Moses's* Law were made by the Law of God, yet that Priesthood changeth, and the Law changeth, and the very glory of all this passeth away; for this did once seem glorious unto me, and many more, which only discovered sin, though it made nothing perfect, and with much delight was the reading of the Law and the Prophets hearkened unto, and the daily Confession of Sin (but the Vail is over the heart whilst *Moses* is Preached) and Sacrifices Morning and Evening, with the long Prayers, which the Comers thereunto were not at all thereby made perfect, as pertaining to the Conscience; though it had a Shadow of good things to come, yet the glory thereof comes to be done away; Then how much more will the very glory of the most glorious appearance of that Ministry perish, and be done away, which cometh short of this, and hath not so much as the image of this, which was a shadow? O weak & beggarly things, that are found among those Priests now, and their Followers, who come short of *Moses's* Ministry! for he directed them to Christ, the Substance, & so his Ministration comes to be done away, as Christ comes to be received; for *Moses* did not seek to uphold his Priests, or Law, or Tythes, or a-

ny thing else when Christ should come, who is the end of the Law, but did write of him; and notwithstanding his Ministry & Priests, he said *He that would not hearken unto him, should be cut off*; and said, *The Lord will raise up* [mark the Words, *raise up*] *The Lord shall raise up a Prophet*; and when the Prophet was come, he said, *I am the Light, and I am meek and low in heart*; and this is to be raised up which is meek; for to them that sate in Darknes, *Light hath sprung up*: And the Soul that hearkneth not to the Prophet which *springs up* shall be cut off; for Truth *springeth up* out of the Earth, and Christ is the Truth, and he said, *I am the Light*, which is the Horn of Salvation, that God *raised up* to be a *Light* to lighten the *Gentiles*, and is the Salvation of *Israel*; and so the soul is to hearken to that which God raised up, and that it is which condemns Sin (under it) who is like unto *Moses*, whose Ministry *discovers Sin*, and so *Moses* directed unto Christ (who puts away the Sin) & *Paul* said of the glory of *Moses's* Ministration, that it was no glory, in respect of the glory of the Ministration of the Spirit; and the glorious Ministry of the Spirit was received, after he who had a body prepared had suffered the crucifying of his body, and the Prophets searched diligently to see the glory that was to be after the Sufferings of Christ, *1 Pet. 1. 10, 11.*

But the thing intended, that *Moses* when he

was upon the Earth, directed unto Christ, and gave commandment that they should hearken unto him (who said) *I am the Light (and this is one Title of the Law, that the Light be hearkened unto)* who is the end of the Law, and the Substance; and he that offendeth herein, is guilty of all? and this is that in which all the large Ministrations of Moses are included, that Christ the Light, the true Prophet be hearkened unto and obeyed, that by hearing and obeying his voice (or the word in the heart) they might come from under the Law, and the Priests, and that which waxeth old, unto the Life and Obedience of him who abideth a Priest forever, even the Lord of that glory which lasteth for evermore.

Secondly, Concerning CHRIST, and his Ministration, (when he was upon Earth) and his Work which he finished.

And when he cometh, which Moses commandeth to hearken unto, even Christ the true Prophet, the Light of the World, the Living Minister, the end of the Law, who had a body prepared to do the Will of the Father, which was in him, the Man CHRIST JESUS, he saith, *Follow me*; and he took up his Cross and passed through the Death and the Veil, and so being made perfect through Sufferings, attained.

tained that glory which he had with the Father before he had a body, which body was prepared to do the *Father's Will*; whose Will was, that all men should be saved; therefore *Christ* tasted death for every man, and rose again for the Justification of those that believe in him, who said, *I am the Light*, and is sat down at the right hand of God, who is a Spirit eternally in the Heavens, ascended up out of the sight of them which gazed after that Body which is gone out of their sight, even he, *Christ*, the *Mystery*, hid from Ages and Generations now made manifest *to destroy the works of the Devil*; being meek and low in heart, he saith, *Learn of me*: Then not of the Priests, nor any longer of *Moses*; for the Law is the *School-master to Christ*; who being come, calleth one from the *Custom*, another from going to *bury the dead*, another from questioning and reasoning what this man or another man should do, that he might not stand looking out at others, but himself to follow the Light, saying, *Follow thou me*.

And those that followed him when he was upon Earth, saw *his miracles*, and heard *his Parables*, and eat of the outward Bread, and were filled (though many now eat and are not filled) and they had his Body among them, and they came to the Baptism, and the Supper, *like*



Christ himself baptized not: and when he was  
 upon the Earth, he said, *I go to the Father, and  
 I go to prepare a place for you*; And he said, *Whi-  
 ther I go, ye know*; and he said before, *Follow  
 me*; and except a man deny himself, and take up  
 his Cross, and follow me, he cannot be my Disciple;  
 and he said, *My sheep hear my Voice, and they  
 follow me*: and he entered within the Vail (&  
 the Vail is over the heart) and was made perfect  
 through sufferings, and is sate down in the Ma-  
 jesty on high, glorified with God the Father;  
 and the Father was in him, even the fullness of  
 God; and that which may be known of God is  
 manifest in thee; and he said, he had finished the  
 work the Father gave him to do, and so the Fa-  
 ther's will was accomplished & done, for which  
 the body was prepared: he said, *Now glorifie  
 us, Father, with the same glory which I had with  
 thee from the beginning*; and he that spake in the  
 body abideth forever, who said, *A body hath  
 been prepared me*, which Body being crucified,  
 he took up his Life again, & then those that did  
 know him, three dayes before, knew him not:  
 and he ascended, and a cloud received him out  
 of the sight of certain men, who never found  
 him unto this day for he remaineth out of the  
 sight of most that profess him, and as Lightning  
 in the Clouds of Heaven doth he come again,  
 and every eye shall see him that condemneth

Sin:

Sin: and the Kingdom of Heaven is within you, and yet the blind cannot see, nor the deaf hear.

And this was he that *Moses* commanded to hear, who said, he that is with you shall be in you, and he that was *with* or *without*, was to go away; and that which was to be received *within*, he said should *abide with them forever*, & the spirit of Truth was to *lead into all Truth*: for, though the body was prepared to do God's Will, yet they by it were not lead into all Truth, but sometimes understood it not, though he spake *Spirit & Life*; and moreover, they went away, and some fled from the Truth, & *Peter* denied him that was the Truth: and so such as have got a profession of the *Truth without them*, and not the Spirit within to lead into all Truth, such fly in the day of Tryal from that they profess; and some deny it rather then suffer with, or for it; and herein them called *Baptists* also have not come short, and some of them have bowed to the Beast, and so it is with many who profess Christ and Truth without them, even as with those who understood not the *Parables*, neither could cast out the *unclean Spirits*: so that Christ was and is grieved, when he hath been so long *with*, and professed and followed *without*, and yet not come to that Faith which purifies the heart, where-  
by

by to cast out the unclean within, as thou mayest read in thy self.

And therefore Christ, when he was upon Earth, did often speak unto them, of what was yet to come; and I do seldom read, to take notice, that he did so often Preach and repeat any one thing unto them, as that of the Spirit to come, saying that it (mark, the Spirit) *would lead into all Truth*; and seeing their weakness and unbelief, *Mark 16. 14.* he by the often repetition thereof, did (as it were) the more chiefly to engage their hearts to wait for, and seek after the Incomes of that which should comfort them, and abide with them, when his body was gone from them, whither they could not come; and to this one thing doth he direct them in various expressions, as of his going to the Father, and coming again, and saith he, *I will pray the Father, and he shall give you another Comforter, even the Spirit of Truth, whom the World cannot receive, John 14. 16. And many things Jesus did which if they should be all written, the World might not contain the Books, John 21. 25. And many things he spake unto them, Acts 2. 40.* And yet there was something to come to be waited for, and after to be received, which was more then all this; for, saith he, *These things have I spoken unto you, being yet present with you; [but] the Comforter,*

forter, &c. Mark, the word [*but*] intimateth something greater, or more than what was spoken to them, whilst he was with them; for, saith he, *He that is with you, shall be in you, John 14. 17.* And said, *but the Comforter, which is the Holy Spirit, whom the Father will send in my Name, he will teach you all things (mark what that is that teacheth all things) and bring all things to your Remembrance whatsoever I have said, (and so, that is within which bringeth the words of Spirit and Life to remembrance,) John 14. 25, 26.* And having spoken of other things he saith again, *But when the Comforter comes, even the Spirit of Truth, John 15. 26. And if I go not away, the Comforter will not come, but if I depart I will send him unto you, John 16. 7. And I have many things to say unto you, but you cannot bear them now; howbeit, when he, the Spirit of Truth is come, he will guide you into all Truth, John 16. 12, 13.* Here it may be seen that they who followed Christ without, and not received the Spirit within, could not bear what he had to speak unto them; and also, it may be seen that when the Spirit was come, it would be better with them.

And much more might be mentioned, how Christ foretold what was to come and be received, and revealed in that day, *John 16. 23.*

When

When the Spirit should be poured forth according to the Prophets; all which plainly declareth, and most evidently sets forth, how Christ in his Ministry, when he was upon Earth, did most chiefly direct unto the Ministration of the Spirit of Truth, which was then yet to come; and that they might not run to teach others (as many do now) before they had received the Spirit of Truth *in themselves*, by, and with that to be led into all Truth, but might receive the Power of truth in themselves, from the Life thereof, to convert others *unto the same*: therefore said he further, after he was risen again; *But tarry ye in the City of Jerusalem until you be endued with power from on high*, Mark 24. 4, so that though they had seen his body before, and had now seen him after his Resurrection, yet that and all the rest was not enough without the Power and the Spirit which was to come, which they were to wait for. And so now men should tarry, wait and stand still, to see the Salvation of God; and until they receive the Spirit; for it is the Spirit (not the body) which searcheth all things, and sheweth plainly of the Father.

And by this before-written in short, I have a little endeavoured, to shew, unto the meek and single-hearted, that *Moses* when he was upon Earth, directed unto Christ; as in these words:

The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy Brethren, like unto me, unto him shall ye hearken, Deut. 18. 15.

And Christ when he was upon Earth, directed unto the Spirit which was to come, in like words, saying:

These things have I spoken unto you, being yet present with you, but the comforter, which is the holy Spirit, whom the Father will send in my Name, he shall teach you all things, John 14. 25, 26.

And then, what if I did write after the manner of men, and say If Moses were now upon the Earth, and Christ in his own body upon the Earth, and Moses with all his Priests, Tythes, Offerings, and Religion, which discovers Sin, but makes nothing perfect, which Paul profited much in; If he, I say, should command and exhort all People under his Ministry, to go to Christ and hear him?

And if Christ were now upon Earth, and notwithstanding his outward Miracles, Circumcision, Baptism, Supper, and Death, yet he should command and exhort all (that come through the Law or Ministration of Moses unto him) so look, and tarry, and wait for another Comforter, that they might receive the Spirit in them, and say unto them, that *that* should



*should teach them all things, and lead them into all Truth?*

Then whether or no people were to continue following *Moses's Priests*, with their Tythes and long Prayers, and still be seeking the Law at their mouthes, or to come to *Christ*, to seek the Gospel? for *Moses* himself did not say, that they should seek the Gospel at the Priests mouth: And then when did the Priests ever preach the Gospel?

And then, whether those obey not *Moses*, who leave the Priests and come to *Christ*, the *Light*? and whether such, when they are come to *Christ*, should alwayes be looking and following after his Body, Miracles, Baptism, or Supper *without them*, or tarry and wait to receive the Spirit *within them*?

And then, which of these now should all people that profess *Christ*, be led by in these dayes, either *Moses*, or the *Person of Christ*, or the *Spirit of Truth*? And whether such as have received, and are truly indeed led by this Spirit of Truth, and know that to be their Teacher, and follow it, and are ruled, governed and guided by it, according to the Command of *Moses* and *Christ*, do not hereby obey the command of *Moses* and *Christ*, and fulfil their Doctrine? And whether any other People or Professors whatever do obey the Command  
of

of *Moses* and *Christ*, but only such? And whether this be not a thing of great concernment to be known and learned by all who Profess Christianity?

But why then do People follow these Priests of *England* any longer, which are contrary to *Moses*, and also to *Christ*, who have no Store-houses, but suffer the poor to want within and without, and the Widdow and the Stranger ready to perish, and moreover devour, and can never have enough of the Spoil of other mens goods?

And why do others dispute about, and talk of the Body so much, which they never saw nor knew? And is it not better to be silent, and know God who dwells in his People, and the Spirit of Truth, which he requires in the inward parts, and to feel after God, even the Life in themselves, because the Apostle said, they were saved by his Life being before reconciled by his Death, *Rom. 5. 10*? And until the Life came, there were many things which they were not saved from by the Body, for the Body was before the Death, and the Death which reconciles was passed through, before the Life was received again to save and Justifie.

And why then are people so much busied about that which was before the Reconciliation (and so therein much short of the Life) and for

for outward *Bread, Wine, and Water*; Are not these things which are seen? And are not the things that are seen Temporal?

But Christ the true Prophet, being come, of whom *Moses* did write, who is the end of the Law, and so the end of that Ministry, whereby that is done away for the weakness and unprofitableness thereof; and Christ coming after *John*, of whom *John* bore witness, that he was before, and greater, and came after him; and Christ also having finished that which he himself came to do: and likewise so largely and often Exhorted to wait for another Comforter, even the Spirit of Truth.

Then what Ministration is it that now standeth and remaineth, which is according both to *Moses, Christ* and the holy *Scriptures*? and what Ministration is to be expected or waited for, but the Ministration of the Spirit? And whether all they be not compassed about with a cloud of error, who are upholding that Ministry of the Law (or a worse) which Christ is the end of, and the Apostles said *was done away*; and likewise such as are upholding and keeping up that which Christ said, *he had finished*? And whether the upholding of such things now, be not quite opposite, both to *Moses, Christ* and *Scriptures*?

And being that *Moses*, nor indeed his true Ministers of the Law, are not upon Earth, neither

her that Body of Christ (which by the Professors was murdered at *Jerusalem*) visibly to be seen upon Earth; then what is it those have to follow, who have not received the Spirit to be led by? and if they will say, *they have the Writings of Moses and the Words of Christ*; I say, if that be all, then they that forsook and denied Christ had more then them; for they had the words from his own mouth, which were Spirit and Life, and yet they understood not; (and then what do those understand who have not so much as they had?) therefore after he had suffered, and rose again, he opened their understandings.

And so, what is all their Religion worth, who are not come to the Spirit? And whether *Moses's* Ministration being ended by Christ, and Christ also having finished his work, are not all People in the first place, now to wait for the Spirit, and to receive the Spirit by it, then to be led into all Truth; and so being first led into the Truth, then in the same Truth to worship God in Spirit, who is a Spirit? And whether there be now any true Worship standing, which God accepteth, but only this? And whether this alone be not agreeable to *Moses, Christ and Scriptures*? And whether all other Worships now upheld, be not contrary to this true Worship of God, and contrary to

*Moses, Christ and Scriptures*, and indeed chiefly opposite to the Spirit of God, whereby he is grieved? And if so, whether all such Worship, Way, Practice, Performances, Duties, and Ordinances (so called) be not better left undone then Performed, until Gods Spirit be received to guid therein?

*Thirdly, Concerning the Ministration of the Spirit, which abideth for ever.*

*Moses* and his Ministry were visible, and *Christ* in the form of a Servant (and so like unto *Moses*) was visible, and so were his Miracles; and that which is visible to the natural eye, the carnal mind can come to profess and contend about; But the blessed eye, which God openeth with the Light, cometh to see the one done away, and the other finished by *Christ*, the Light and Life.

And the Spirit is that which first moved, and yet moveth, and moved unto, and led through the visible Ministration; and this Spirit is invisible, as it is wirtten, *the invisible only wise God*, whom no eye of flesh hath seen, or can see; and this moving invisible Spirit of God which is without limit or end, is that which all people should be led unto, by all its outward visible appearances, ministration and dispensations;

sations; and this Spirit was that which gave forth and ordained the Ministration of the Law, which was glorious in its time, though to be done away: but how much more glorious is the Ministration of that Spirit of Life it self, from which the Ministration of the Law came, which Spirit abideth for ever. And the *second Adam is made a quickning Spirit*; and the Spirit which is the Word, *was with God, and was God*, before the body of flesh was made; and that Spirit abideth forever, as is heard out of the Law. *He shall abide forever.* And this is that which ever liveth to interceed.

And this forever blessed invisible Spirit was before time, and is to be when time shall be no more; and is without limit, an eternal lively Substance, giving Life from it self, and secretly covering it self from the carnal part of man, not seen nor understood, but by such as by its secret motions come to be led to see through that which shadows it forth, and by the Image, form, shadow or figure, to discern the Substance, which is the Life, where Immortality dwelleth: for in the most innermost and secret of all is the Life of all, being covered over with that in which it lies; through which it breaking forth in any discovery of it self, is that whereby the beholders might be drawn through the discovery unto it self, which



in the discovery broke forth; for the discovery was still too short of that from whence it came, & that which was discovered forth in any Shadow, Form or Image, was not to be idolized nor set up, for the very things or Substance of Life, from whence it proceeded; and herein hath been much mistaken, by such who came not by that, which opened in the VISIBLES, to that from whence it came, in that to have their understandings opened, and thereby to be made sensible of that which is Eternal by it to be brought in, where its Indwellings abide forever, whose breaking forth in the VISIBLE (which was to draw to that invisible) refreshed the Soul invisibly, in an unexpected manner and time; but being (after) sought for in the visibles (and not in the Eternal) withdraws it self out of the visibles, and out of the sight and reach of that which seeks it there, that thereby that which is to live forever with it, may come through all that which it appeared in unto the very thing and invisible Substance it self, which is the Life of all, and the true Center of the living motion which moveth of it self, and gave forth all things good, as they proceed from it, by vertue of its gradual, and various motions; and this being come opens it self, in them that find it, and live therein; and this maketh Darkness Light before the People  
whose

whose dwellings is with God, and the crooked comes to be made streight by the things it self, and dark sayings of old come to be opened, and secret things revealed.

But to write more plain for the sake of the weak, of this glorious indwelling Spirit, which in the fulness of time cometh forth in flesh, laying hold of the Seed of *Abraham*, the most glorious Appearance that ever was; being thus appeared, was the express Image of God, who dwelleth in his People, whose bodies are flesh and earthly Tabernacles; but by the operations of the *sanctifying, cleansing Spirit*, which the Father sendeth, are made fit habitations of God, and Co-heirs with Christ, and Members of his Body, Flesh and Bones; which Spirit quickneth to God, and being thus received and obeyed, is felt to live forever, though the shadowings forth of it be done away, and this is Eternal, and never endeth, but abideth with such forever; and the Ministration of it is Life it self to the Soul and more to be valued and desired, then all that ever was seen before it.

And as the Lord took of that Spirit which was upon *Moses*, and put it upon his Brethren the Elders of *Israel*, whereby they might rule and judge with him; so saith Christ, *The Father shall take of mine, and give it unto you,*

even of that Spirit of Love, Life, Power, Valour and Virtue, which was upon and in him, (that was like unto *Moses*) is ministred into, and put upon such as are truly his Brethren and Friends, whereby, with him, they (thus gifted, sanctified and qualified) judge the World: for all Judgment is committed to the Son, and of that which the Son hath (and is committed to him) doth the Father give unto his Members, and so from Christ the Head they come to receive Power over the World, and its Way, Worship, and Fashions, and over unclean spirits. And that is an unclean spirit which will lead into any sin, and it is an unclean spirit in which sin standeth, and which pleadeth for the continuance, and upholding of that which is unclean; and that is of the World, which the Saints Judge.

And as those Elders of *Israel* (who were of the Church in the Wilderness) were not made fit to Judge or Rule in outward matters by all the writings and words of the Law (though received by disposition of Angels) until the Lord himself took of that Spirit which was upon *Moses* and put upon them.

So those that profess to be Elders in the Church now, or any other person whatsoever, are much less made fit to Rule or Judge in spiritual matters, by all the reading and professing *Moses* Writings, and Christs Words, and the

the rest of the Holy Scriptures (though they were given by the Inspiration of God) until the Lord take of that Spirit which was upon, and in Christ (who is like unto *Moses*) and give unto, and pour it upon, and minister it in unto them. And this is done in Gods way (which is secret) and time (which is in his own hand) to those whom he accounteth wrothy thus to honour, and who truly wait for it as a wayfaring man for a resting place, and as a Captive for deliverance.

And though Christ (after his Resurrection) said, *All Power in Heaven and in Earth is given unto me, Go ye therefore and teach*; yet they were to tarry until they had the power in themselves; and when that was come, which they were to tarry and wait for, then with that they went, and so taught the Nations, from the sensible feeling of that which taught them how to teach, and all things else, when the same Spirit and Power was upon them, which was before committed unto him; and so the coming forth of it from him into them and filling them therewith, was to them in that work of the Ministry most effectual: like as the Vertue going forth of Christ healed the Woman; so the Power and Vertue of the Holy Spirit, coming forth from Christ, being sent of the Father, and received by the Disciples (who with much desire waited for that) im-

powered them to do that which before they were commanded to do, after they were endued with Power (or had the Power in them) and so what they were commanded to do, they were to wait to receive Power in themselves from God to perform; and Christ did intend to give them Power to do that which he commanded: And as he commanded them to go and teach, he also required them to tarry (and so not to go) until they had received so to do; and so it was the Power of the holy Ghost in them, which made them Ministers, and these were, and such are, truly Ordained Ministers: And after they had received Power from on High, even the Spirit (or Life) of Truth, and were filled therewith, and so had it in them, then they went to do that which was commanded them; then they went to teach Nations, and converted thousands, and turned sinners, and brought Souls to God, and then they were called *Christians*, and then were People brought to be of the True Church which Christ buildeth upon that which Flesh and Blood revealeth not.

And this is the Enterance into the Church in God, *2 Thes. 1. 1. The receiving of the Spirit*, and in this God is Worshipped, and not else, for this hath excluded all other Worship; and

and these only are the true Worshippers, who come in thus by the door, which is Christ, the Light and Spirit of Truth, sent into the heart from God.

And if all the prudent learned Divines (so called) in *Europe*, or all, or any of the wisest Orthodox men (so called) in any other quarter of the whole World, can prove by the Scriptures of the Old and New Testament any other true Worship of God (who is a Spirit) now extant among men, and to be performed (especially among them called Christians) with acceptance to God, but only that which the Spirit of Truth leadeth such unto as receive it; then let them bring it forth that we may see it, and prove it by plain undeniable truth of Scripture; or otherwise I shall look upon their proofs, words, ways, actions, practices, performances, duties, and several Worshipes, as things of no value.

Or if there be any other enterance into the true Worship of God, then this Spirit that God sendeth for the Light, which leadeth to it, or if there be any other Worship which God doth, or will accept to be after this, spoken or prophesied of in the Scriptures of Truth, whereby this shall ever be done away, or ended, from being the true, only, and alone Worship of God, whilst men have a being  
upon



upon Earth, then let the wisest of the sons of men bring it forth, and produce their strong Reasons therein, that we may plead together, and that the enterance into, and the true Worship it self of the only true invisible God, may be declared all over the World, for the satisfaction of every tender heart concerning this.

For this I am satisfied in, that Christ Jesus (who is the End of the Law, and who finished his work, when he was upon the Earth) is made a Quickning Spirit, and is the Way and Truth of life, which bringeth into the Worship of God, and he is the Beginning and the End, and he leadeth to the beginning of Gods Worship, and he is the end and the Rest of all the Faithful, in whom all the promises are *Yea and Amen*; and without him all is as nothing, and all that comes before him are *Theives and Robbers*: and he it is that abideth a Priest forever, and his Spirit of Truth is it, which all People and Professors whatsoever should first wait to receive, thereby to be led into the true spiritual Worship, which alone God accepteth; lest they have their worship and building fall together, in a day when there is none to deliver.

And then thus I query; If Christ's own dear Disciples, who had forsook all and followed him (not *Priests* or *Papists*) did not come to receive

receive this Spirit, by hearing all the words which he spake unto them, but by waiting after the words were ended ; Then, whether those that have not forsaken all (nor so much as the Worlds fashions) do now come to receive the Spirit by reading, hearing or professing the same words of Christ, now written, or any other part of the Scriptures ?

Or, whether a Proud man hath received this Spirit, or a Lyar or Profane Person, or any Wile or Prudent Man whatsoever, by any means or way of his ? And whether any such ever did, have or can or may by any industry, or other way or means attain to this Spirit which leadeth in the true Worship of God, but as it is freely given forth from God ? and then whether all people are not to be led by that Spirit (which God freely giveth) into the Worship of God ; because Christ said, *the Spirit shall lead*, which indeed doth lead into all Truth, and nothing else doth so ? And they that have not received this from God to lead them, are not yet come to be led by that which the Sons and Children of God were, and are led by.

And the Ministration of the Spirit, which all are now to be taught by, is inwardly to be known, in the nearest, secret invisible maner, and is more out of the sight, comprehension,  
and

and reach of mans Wisdom then any other Ministration ; and it is given forth from the clear Foundation it self, unto the soul-satisfaction of man, when he is come to the end of words ; or having heard much, or all the words that can be spoken of it, remaineth unsatisfied, in a restless longing desire, to find, receive, feel and enjoy the thing it self, which the words declare of ; and that which satisfieth the true thirsting Soul, comes clearly from God, to the refreshing of the inward parts of man, and filling of the empty, barren, hungry Spirit, which cannot be satisfied without God's indwellings ; and thus the Disciples were led along, and at last, in a foolish way to the great Professors, they waited among them in *Jerusalem*, and the Lord had regard unto them and sent his own Spirit unto them, and then they were filled with the Holy Ghost.

And the secret invisible Hand of God whose Power was and is felt in my heart, having out of the sight of Flesh and Blood, in the hidden counsel of his secret Will, led me by the virtue of the operations and drawings thereof, through those things, which thereby I come to leave behind, and to receive and feel that which now goeth before, and is my Leader, in whose Covenant of Life Eternal, my Soul is now satisfied ; and so by good experience of  
the

the Lords Leadings, and from an experimental knowledge, sensible Feeling, and present enjoyment of the incomes of the Spirit of Truth and Life, which filleth the inward parts with the Holiness of it self, and giveth Power to do the things required before of God, even from the right and good understanding thereof, is this written; That where it meets with the like condition in a weary Travailer, it may answer its own, and be helpful to the weak and feeble; that such may not give over pressing forwards, nor faint in their long travel, though many Mountains, on which they did nourish themselves at formerly will not yield them Bread now; yet that they may with me, and the rest of the Followers and Friends of Christ (past and present) always continue following the Spirit as it leads, until the inward man be filled therewith, and so Power and Strength from God comes to be known and received in every particular.

For thus it is with Christs Followers now; they are not satisfied, until they are filled with that which they have heard of, and their Souls thirsted after; and so it was with them then, and they were filled with what they wanted before; and then, from that, which they were filled with, they spake forth, and so they did teach the Nations, and brought People under the

the Power of God, and baptized them into that, and dipt them into the Name of the Father, and brought them under that which saveth from Sin, and plunged them into the holy Spirit; and as they teach'd, they did this, baptizing as they did teach, and plunging them (as their doctrine went forth) into that which washeth and purifieth the Conscience from the filth and guilt of Sin, of which the outward Baptism was a figure of this which saveth: And so their Doctrine was from an inward Life, and proceeded from that which was invisible; and so reached to that which wanted life in the Hearers, and so brought up the Power of God over them, and them under it, and into it; for the Word is [*into*] and they were to bring people *into* the Name (not Water) and they were to bring or Baptize them *into* the Name, as they did Teach, Go ye and teach, *Baptizing into*; Baptizing is in the *Present Tense*, when they did Teach: and here, the spiritual and Inward Baptism goes along with the Preaching of the Word of Life, which is inward, and brings Man into an inward enjoyment of God, being baptized *into* his Name, which is a Strong Tower, which preserveth from the power of the Devil: and we all who are brought into this, and are come in here, are all by one Spirit baptized into one Body,  
and

and so worship God in the Spirit, having the heart sprinkled from an evil Conscience, by the washing of Regeneration in the Ministration of the Gospel of Peace, whereby there is a Drawing nigh to God (being brought into his Name) and a free access to the Throne of that Grace, which saveth from and out of all filthiness of flesh and spirit.

*Humphrey Smith.*

*The Discovery of mans Return to his first Estate, by the Operation of the Power of God in the great work of Regeneration.*

**A**LL Men and Women, behold, and see in what estate you were created.

*And God said, Let us make Man in our Image; God created Man in his own Image, and in the Image of God created he him, male and female created he them.*

*And the Lord took Man, and put him in the Garden of Eden, to dress, and to keep it. And the Lord God commanded the Man, saying, Of every Tree in the Garden thou mayest freely eat, but of the Tree of knowledge of good and evil thou shalt not eat of it: for in the day thou eatest thereof, thou shalt surely dye the death.*

*The Serpent was more subtil then any Beast of*



of the Field which the Lord God had made; he said unto the Woman, *Thou shalt not surely dye: for God doth know that in the day you eat thereof, your eyes shall be opened, and ye shall be as God, knowing good and evil.*

*And when the Woman saw the Tree was good for food, and that it was pleasant unto the eyes, and a Tree to be desired to make one wise, she took the fruit thereof, and did eat, and gave also to her husband with her, and he did eat.*

*And the eyes of them both were opened, and they knew that they were naked, and they sewed Fig-leaves together, and made them Aprons.*

*And they heard the Voice of the Lord God, walking in the Garden in the cool of the day, and Adam and his Wife hid themselves from the Presence of the Lord among the Trees of the Garden: and the Lord God called unto Adam, and said unto him *Where art thou?**

*And he said, I heard thy Voice in the Garden, and was afraid; and because I was naked I hid my self; and he said, Who told thee that thou wast naked? hast thou eaten of the Tree whereof that I commanded thee that thou shouldst not eat? And the Man said, The Woman whom thou gavest to be with me, she gave me of the Tree, and I did eat.*

*And the Lord God said unto the Woman, What is this that thou hast done? The Woman said,*

said, The Serpent beguiled me, and I did eat.

And the Lord God said unto the Serpent, Because thou hast done this, thou art cursed above all Cattel, and above every Beast of the Field, and upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life.

And I will put enmity between thee and the Woman, and between thy seed and her Seed; it shall bruise thy head, and thou shalt bruise his heel.

And the Lord God said, Behold, this Man is become as one of us, so know good and evil: and now lest he put forth his hand, and take also of the Tree of Life, and eat, & live forever. Therefore the Lord God sent him forth from the Garden of Eden, to till the Ground from whence he was taken, and he drove out the man, and placed at the East of the Garden of Eden Cherubims, and a flaming Sword, which turned every way, to keep the way of the Tree of Life.

Every Man and Woman, behold and see how you are fallen from the estate and condition you are created in; you were created in the Image of God, to delight alone in him, but you are fallen in obeying the Counsel of the Serpent, and are driven out from the Presence of God into the Earth, and there your Minds are feeding upon the dust of the Earth, created objects which will perish: some delight in Fa-

ther and Mother, some in Wife and Children, some in Houſe and Lands, ſome in Money and Gold, ſome in Meats and Drinks, ſome in Raiment, what they ſhall put on, ſome in Luſts and Pleaſures; in Wantonneſs, in vain idle Communication, fooliſh Jeſting and Laughter, which is madneſs and folly, and ſome in Honour & Preferment in this world, wherein their hearts are liſted up in Pride and Exaltation above others whom they have Power over, not conſidering how you are driven out from the Preſence of the Lord, wherein you were placed in the beginning; and ſome there are that feed upon the letter of the Scripture, which is death, comprehending God and Chriſt in their wiſdom from what the Saints of the moſt high God have ſpoken forth from the Liſe they have enjoyed in Chriſt Jeſus, which was in them the Hope of their glory; and man in his ſerpentine wiſdom ſteals the Saints words into his underſtanding, and never knew the Liſe and Power thereof in himſelf, and ſo ſpeaks a divination of his own brain, a riddle to his own heart; and while he ſpeaks to others, himſelf is caſt away.

Every man and Woman in particular, deal juſtly with your own hearts, and ſee where your hearts are, and what they delight in; For, in ſome of theſe created objects you delight in  
and

and feed upon, if you cannot witness your  
change by the Eternal and Powerfull Word of  
Truth; for into the Earth you are driven from  
the Presence of God, and these are the fruits  
which spring out of the Earth, which are in your  
hearts, Self-love, Pride, Covetousness, Anger,  
Revenge, Hastiness, Frowardness, Back-biting,  
Hard-heartedness Cruelty & Oppression, Lust,  
Uncleanness, Drunkenness, Impatience, and Un-  
belief, & you are fenced out, from coming to  
the Tree of Life, with Cherubims & the flaming  
Sword, which turns every way to keep the Tree  
of Life. So every one see what you can witness  
of your return again unto God, from whence  
you are separated by the disobedience and evil  
of your hearts, & see what is the ground of the  
hope of your calling, & by what Power you are  
acted in your obedience unto God, whether  
by the power of the first *Adam*, or by the pow-  
er of the second? for if thou, upon the con-  
vincement of the evil of thy ways, dost not  
wait in the Light which is in thy conscience,  
that convinceth thee of the evil of thy doings,  
for power from the Lord to guide thee forth of  
the evil, which the Light discovers, which  
would guide thee into the kingdom of God,  
but thou runest out into the wisdom of the  
first *Adam*, to seek the Kingdom of God in  
outward forms and observations, according

as thou comprehendest of the Saints practices, and thou imitatest their practices in thy wisdom, and though thou walkest never so strictly in these outward Forms, thou art alive in the first *Adam*, sewing fig-leaves together to cover thy nakedness, a piece of new cloth in an old garment, thou art putting new wine into old Bottles, and art building up a Tower to get up to God in thy Heathenish and Babylonish Wisdom, and confusion will come upon thee : In the day when the Lord comes to look for fruit, thou wilt be found a fruitless Tree that cumbereth the Ground ; *Cain*, with his offering up Sacrifice unto God in thy first Nature ; *Esau*, seeking the Birt-right with tears, who shall never find it, and all the fruit that is raised in thee, is from *Eli-ga* the Bond-woman, and thou hast thy end for thy self in all that thou doest, which is thy hire, which thou expectest in the end, life, for thy labour and obedience, and regardest not the Glory of the Lord, and his Fear is not before thine eyes : Therefore every man and woman, deal justly with your own hearts, under what name or title soever thou art, whether thou be a Teacher of others, or a Professor of what thou comprehendest to be Truth from the Testimony the Saints gave forth, from the Life and Power of Christ that was in them, and thou expectest Life in thy outward Forms and observations

observations, and mindest not to be guided by  
 that Light, which is of Christ, in thine own  
 Conscience; which Light guided the Saints that  
 gave forth the Scriptures: and while thou dis-  
 obeyest that Light, profess what thou wilt,  
 thou art in the fall, *first Adam* is yet alive in  
 thee, *Cain* is not yet banished, nor *Esaue* re-  
 probated, nor the bond woman and her Son cast  
 out; which are all figures and types of the first  
 Nature, which is yet alive in thee; and thy will  
 is thy guide, and thy heart is in the Earth, not-  
 withstanding all thy profession, and thou art a  
 painted beast, made drunk with the wine of the  
 wrath of the Whore, which is thy Wisdom,  
 which comprehends that which thou never  
 didest know manifest in it self; and sits deckt a  
 well-favoured Horlot, above the Cross of  
 Christ; thou wilt be found a Thief and a Rob-  
 ber, who comest not in by the Door, Jesus  
 Christ, but climbest up some other way: and  
 thus far went the Scribes and Pharisees, and  
 the young man, who had kept the Command-  
 ments from his youth, but when he should  
 have sold all for Christ, he went away sorrow-  
 ful: And thus far went *Paul* when he persecu-  
 ted Jesus Christ, according to the Law he  
 walked blameless; and all thy strict walking  
 to get life in observations according to the Let-  
 ter is striving again to get to the Tree of Life  
 by



by thy own Power, who are fenced out with Cherubims, and a flaming Sword, which turns every way to keep the Tree of Life; And if thou never sawest thy self fenced out from the presence of God, notwithstanding all thy righteousness in observations, thou art not come so near God as to see the flaming Sword which is placed to meet thee in every way thou turnest to get life in thy own Power, and to cut thee down and kill thee, that Christ may be thy life, thou art alive in the *first Adam*, and art in the death, for Death reigns over all from *Adam to Moses*, and *Moses* is until the *Prophets*, and the *Prophets* till *John*, and *John* until *Christ*; and if thou canst not witness that thou art come to *Moses*, profess what thou wilt, thou hast not set thy face towards God, nor one step in the strait and narrow way to Eternal Life, but art going the broad way to destruction, whatever thou be, whether a Teacher of others, or a Professor of what thou comprehendest to be Truth from the Letter of the Scripture, under what Form, Name, or Title soever thou be, thou art a dead Man, and a dead Woman, and the wrath of God abides on thee, though thou see it not; *Rom. 7. 9.* there *Paul* witnesseth, *I was alive without the Law once, but when the Commandment came, Sin revived and I dyed.*

Friends, every one in particular, deal just-  
ly

ly with your hearts, see what you can witness of your death with Christ by the powerful Word of Truth, which enlightens the Conscience, and condemns Sin in the flesh: for every one would ascend with Christ to be partakers of the Life and Glory with him, but he becomes a stumbling stone, to be Baptized with him unto his Sufferings and Death, to descend with him into Hell; & this thou must witness before ever thou comest to sit with him in heavenly places: for it is they, and they alone that shall reign with him, who suffer with him; and they that are dead shall live with him: It is the dead that hear the voice of the Son of God, and they that hear shall live. Arise thou that sleepest in the dust of the Earth securely in thy serpentine wisdom, thy Mind feeding upon the dust of the Earth, created objects, which will perish; Arise, stand up to Judgment, that Christ may give thee Life. *This is required of thee, O man, To do Justly, love Mercy, and to walk Humbly with thy God.* Examine thy heart, and deal justly with thy own Soul: There is a Light in thy Conscience, which Light is of Christ; minding it, it will let thee see the Mystery of Iniquity, that lodgeth in thy heart, which is deceitful and desperately wicked; and this Light in thy Conscience, which discovers unto thee the evil of thine heart, is of the Eternal Word

of God, and was from the beginning, according as it is written in the outward Testimony of the Truth.

*In the beginning was the Word, and the Word was with God, and the Word is God, and the same was in the beginning with God; all things were made by him; and without him was not any thing made that was made; in him was Life, and the Life was the Light of men. And the Light shineth in Darkness, and the Darkness comprehendeth it not. Every one arise out of your earthly wisdom, and mind the Light in thy Conscience, and wait on the Power of the Lord in it; and it will bring thee to Judgment before the Throne of the Lamb, where the righteous Law will be opened in thy heart, that will cry through thy earthly heart for Righteousness and Judgment, and the Book will be opened in thee, where thou shalt see all written that thou hast done in the body, and shalt give an account for every idle word, and receive thy reward for what thou hast done, and thy reward is wrath and Condemnation, which will pass upon thee from the presence of the Lamb, for thy disobedience and breaking of the righteous Law, that goes out of the mouth of the Lamb; it will turn every way, and meet thee, & cut thee down, and cast thee into Hell, where there is weeping and wailing for want of*

of the presence of God, and thou canst do nothing to pacifie the Wrath of God which is gone out against thee. Now wouldst thou hide thy self, as *Adam* did, when he appears in thy heart, thy fig-leav'd garment of prayers, tears, forms, outward observations according to thy comprehension of the Letter, will not cover thy nakedness, it served to cover thy nakedness from the sight of men, but now when the Lord appears in thy heart, thou canst not stand before him: Now comes *Cain* in thee to be driven from the Face of God, to be a fugitive and a Vagabond in the Earth, notwithstanding all his Sacrifices; and *Esau* in thee reprobated, never to have the blessing, though he seek it with tears; and the Bond woman and her son cast out, and the first *Adam* now slain with the sharp Sword that goeth out of the mouth of the Lamb, and art made to give up thy soul to God, whose it is, to do with thee what he will; if he destroy thee forever, he may; and if he save thee from Eternal Death, it is his free Love. Now art thou Baptized with Christ into his Sufferings and Death, where thou liest sealed down under the Eternal Judgment of God, and there perishest forever, for any Power or help thou hast in thy self; and this is the Administration of *Moses*, where thou liest condemned forever under the righteous Law,

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without

without any help or hope, until the Administration of the Prophets, that prophesie of a Christ that hath satisfied the righteous Law of God for thee, who art lost and condemned under the Power of the Law of *Moses*: And now there is a secret hope raised up in thy Soul, and thou lookest up from under the condemning Power of *Moses* for a Saviour: And the prophets are until *John*, and of all that were born of Women there was not one greater then *John*, for he is a burning and shining Light, that lets thee see the filthiness of thy heart; and the Law shines in its purity to condemn the Earthly man in thee, but the strengthens the hope in thee that was raised up by the Prophets, to see the beauty and excellency of Jesus Christ, which ravished thy lost condemned Soul, that thou art willing to sell all for him, the Scripture now being fulfilled in thee who witnesseth this from the days of *John* even until now; *The Kingdom of God suffereth violence, and the violent take it by force*: now is every Mountain and Hill laid low in thee, and crooked wayes made straight, and the rough way in thee made smooth, and thou waitest in the Wilderness and lost condition of thy self for the Salvation of God, to be manifest to thee in Jesus Christ; and in the appointed time of the Father, the Son of Man comes

comes to thy soul as a thief in the night, as the lightening from the East to the West, so is his appearance in thee, and causeth thy dead soul to hear his voice, which witnesseth to it eternal life freely through his own Blood; and thy soul hears his voice, and by the Word of his Power is made to live, and is sealed up by the Holy Spirit of promise, the Spirit of God bearing witness with thy spirit that thou art his child: Now comest thou to witness the second *Adam* to be a quickening Spirit, and *Isaac* the promised Seed to be Heir forever; And that *the wages of Sin is Death, but the Gift of God is Eternal Life*: And that by *Grace* thou art saved, through Faith in the Lord Jesus; not of works, lest any should boast: and he that hath Hope in him, purifieth himself as he is pure, and the Love of Christ constrains thee now, who canst witness this work of Regeneration manifest in thee, to follow him *whithersoever* he goes; no more to obey him for life, as thou didst, when thou wast without, seeking him in Forms and Observations, but now the love and life thou enjoyst in Christ Jesus constrains thee to deny thy self, and take up thy Cross daily and follow him.

Now art thou come into the beginning to live in the Lord, guided by the powerful word of Faith, the Light that shines in thy heart,



which is the Light of the City, *New Jerusalem*, to whom thou art come to worship the Father in Spirit and Truth; and all that are come to walk in the Light of the City *New Jerusalem*, are the true *Israel* of God, that are taught of God, to whom the New and Everlasting Covenant is made, according to the Promise of the Lord; *This is the Covenant I will make with the House of Israel, and with the House of Judah; after those days, saith the Lord, I will put my Law in their inward Parts, and write it in their hearts; and I will be to them a God, and they shall be to me a People. And they shall teach no more every man his Neighbour, nor every man his Brother, saying, Know the Lord, for they shall all know me from the least of them to the greatest of them; I will be merciful unto their unrighteousness, and their Sins and their Iniquities will I remember no more. And in this City there is no need of the Sun, neither of the Moon to shine in it, which are borrowed lights, outward dispensations, and teachings of men; for the glory of the Lord God doth lighten it, and the Lamb is the Light thereof. And the Nations of them that are saved shall walk in the Light of it; and the Kings of the Earth bring their glory and honour unto it; and there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination*

abomination or maketh a lye; but they ever  
 which are written in the Lamb's Book of Life.  
 And the gates of it shall not be shut at all by day,  
 for there shall be no night there, for the Lord  
 God giveth them Light, and they shall reign for  
 ever and ever,

**Hallelujah to the Highest.**

To all revolted Souls, who have departed from  
 the Counsell of the Lord, and are made drunk  
 with the Wine of the wrath of the Fornication  
 of the Whore, bewitched with the Motion of  
 Witch-craft, to return unto spiritual Sodom  
 and Egypt, where our Lord is Crucified.

**W**Hoever thou art, in whom the right-  
 teous Law of God, Jesus Christ, the  
 Light, in thee hath cryed through thy Earthly  
 heart for Righteousness & Judgment, & there  
 thou didst stand arraigned before the Throne of  
 the Lamb, where the Book was opened in thee,  
 & written therein all the deeds thou hast done  
 in the body, and the Sentence of Wrath and  
 Judgment passed out of the mouth of the Lamb  
 on thee for every idle word, and all that thou  
 hast done; and in this thy condemned estate,  
 thou rankest to and fro to hide thee from the  
 Wrath of the Lamb, in reforming thy wayes,

and strictly observin that thou wast convinced of to be the will of God; but what way soever thou turnedst in thine obedience towards God, to get Life, thither the flaming Sword turned that proceeded out of the mouth of the Lamb, & cut thee down, and cast thee into Hell, where thou layst weeping and wailing under the Wrath of God, sealed down under his eternal Judgment for evermore, for any help or power thou hadst in thy self, until Jesus Christ manifested eternal Love and Mercy freely to thy poor lost condemned Soul, and raised thee up to a lively hope, and sealed thee up in the Covenant of Life with his own blood. Now after the Witnesses have sealed up their Testimony, the Beast, which is thy will, that ascends out of the bottomless pit of thy deceived heart, which is deceitful and desperately wicked, hath made war against the Witnesses, Christ in thee, and slain them, and they lie dead in the spiritual City of *Sodom* and *Egypt*, where our Lord is crucified; and thou art made drunk with the wine of the wrath of the Fornication of the Whore, and bewitched with her witchcrafts, who now tells thee, whom he loves he loves to the end, and to the pure all things are pure; thou art no more under the Law but under Grace, and all things are alike; that when thou disobeyest the pure Law, which once had power over thee,

and

and yet witnesseth against thee secretly, crying in thy heart, Use thy Liberty, but not as an occasion to the Flesh, that regardest not the Counsel of the Lord, but hearkenest to the Mother of Harlots in thee, and causeth thee to wrest the Scriptures to thy own Destruction, and tells thee, the Law hath no power over thee, that thou art under Grace, it is but the Law in thy Members that wars against the Law in thy mind, the acting of the Humanity, which acts in its place, that the Grace of God may appear more gloriously; God sees no sin in thee, for it is no more thou, but Sin that dwells in thee, and the former misery thou wast in under the Wrath of God, for the disobeying of the Righteous Law, thou now treadst under thy feet, and lies slain in spiritual *Sodom* and *Egypt* in thy heart, yet not put in the grave, but lies in thy sight, and lets thee see the evil of thy doings, and vexes and torments thy earthly and carnal heart in the midst of all thy joy: but the Whore in thee, tells thee, that the former trouble thou wast in, was through the ignorance of God, but now thou art grown up to a higher stature in Christ, to see nothing but Love in whatsoever thou doest, & now thou knowest nothing but to eat, and to drink, and to be merry, for the *Children of the Bride-Chamber* cannot mourn while the *Bridgroom* is

*with them* ; time was thou didst mourn, but it was when the Bridegroom was not with thee ; but now the Winter is past, and Summer come, and singing of Birds is heard in thy Land ; and now wash thy face, and anoint thy head with Oyl, that thou appear no more before men, as thou didst when thou wast a Pharisee : Now to be a Friend to Publicans and Sinners, and become all to all, that thou mayest win some, and whatever thou dost, it is God that acts thee, for thou art not stronger then he to resist him ; and if he would have it otherways, how couldst thou hinder it ? so it is as it must be, and it cannot be other ways. Thus the subtil Serpent winds into the mind of man, and causes him to wrest the Scriptures to his own destruction, to draw back into Perdition.

Wo, wouunto thee, thou backslider in heart who chargest God, who is Purity it self, to be the Author of Sin, and the Actor of thee in all thy filthy and unrighteous walking, and hast turned the Grace of God into Wantonness, & takest liberty to sin, because Grace abounds, and makest the coming of Christ (who came to fulfill the Law) to destroy it, through the evil of thy heart, that when the righteous Law cries in thee for Purity, and condemns thee for thy unrighteous walking, then thou fleest to the free Grace in Christ to save thee from the

Power

power of the Law, but thou shalt find the Law hath Power over the fleshly man as long as he lives, and the fleshly man that now guides thee, is under the Law, until it be destroyed through Faith in Jesus Christ; *For he came not to destroy the Law, but to fulfil it,* and the Saints witness it, though thou wrest the words of Paul (when he declared his condition before he came to the fulness of stature in Christ) to thy own destruction: *I see a Law in my members warring against the Law of my mind, bringing me into captivity to the Law of Sin, which is in my members;* but he gave not up himself to be a Servant of in, as thou dost, it was his Burthen that made him to cry, *O wretched man that I am! who shall deliver me from this Body of Death?* And he waited in the Faith until he was freed, Rom. 8. 2. *For the Law of the Spirit of Life in Christ Jesus hath made me free from the Law of Sin and Death, that the Righteousness of the Law might be fulfilled in us, who walk not after the Flesh, but after the Spirit.* He witnessed Christ come in him to fulfill the Law, and so do all the Saints now, according to their growth; Some witness the Law fulfilled in them, and others are waiting in the Faith patiently, following the Lord daily through the Cross, until the Law be fulfilled. But thou art departed from the Counsel of the Lord thy  
 God



God, and causett his Name to be evil spoken of, and hast made the Hearts of his people sad, as they did that the Apostle speaks of; For many walk, of whom I have told you often, and now tell you even weeping, that they are Enemies to the Cross of Christ; whose End is Destruction, whose God is their Belly, whose Glory is their Shame, who mind Earthly things. These Scriptures are fulfilled in thee, which the Apostle mentions, And while they promise them Liberty, they themselves are the Servants of Corruption; for of whom a man is overcome, of the same is he brought into Bondage: For if after they have escaped the Pollution of the World, through the Knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein and overcome, the later End of them is worse with them than the Beginning: For it had been better for them not to have known the way of Righteousness, then after they have known it, to turn from the Holy Commandment delivered unto them: But it happened unto them according to the true Proverb, the Dog is turned to his own vomit again, & the Sow that was washed, to her wallowing in the Mire. And thou mayest read what will be manifest to thee from the Lord.

For if we sin wilfully, after we have received the Knowledge of the Truth, there remains no more Sacrifice for Sin, but a fearful looking for

for of Judgment, and fierce Indignation, which shall devour the Adversaries.

He that despised *Moses Law* dyed without Mercy, how much sorer Punishment supposest thou, shalt thou be thought worthy of? who hast troden under foot the Son of God, and hast counted the Blood of the Covenant, wherewith thou wast Sanctified, an unholy thing, and hast done despight to the Spirit of Grace, and we know him that hath said, *vengeance belongeth unto me, I will recompence, saith the Lord*: It is a feareful thing to fall into the hands of the Living God.

*Remember from whence thou art fallen, Repent, and do thy first work*, in minding that Light of Jesus Christ in thee, before whom thou once stoodst condemned, for that thou now livest in: Prize the time, and give up to be guided by the Counsel of the Lord in thee, the Light of thy Conscience, that discovers every vain thought; wait on the Power that is present with the Light, and it will dash *Babylons* children against the Stones, which is Sin in its conception, so will thy carnal mind be brought to the Cross daily, and thy heart will be purged with the Spirit of Judgment, and the Spirit of Burning: Kiss the Son in obeying his Counsel, the Light in thee, lest thou perish in the way; for if his Anger be kindled a little, blessed are they that trust in him.

The

## The Discovery of Mystery *Babylon*,

*To all enslaved Captives in Babylons's Kingdom, who are made drunk with the Wine of the Wrath of her Fornications, and bewitched through the multitude of her Inchantments.*

**F**RIENDS, *Babylon* is within you, the *Mother of Harlots* is within you, and she bewitcheth you through the abundance of her Sorceries: and the *Beast* is within you, that ariseth out of the bottomless Pit of the deceived heart, which is deceitful and desperately wicked; and the *Beast* which all the *World* wonders after, is your wills that make war against the *Lamb of God* in you, which is the *Light* that makes manifest the evil of your hearts, and your wisdom is the great *Whore* that sits upon the *Beast*, that ariseth out of the bottomless Pit of the deceitful heart, and she finds out many deceitful inventions to preserve the beastly will alive, having a golden Cup in her hand, full of the abominations of the *Earth*, and this *Golden Cup* is your outward professions, glorious comprehensions and conceivements of *God and Christ*, imitating what the *Saints* did in power, according as they were moved by the operation of the Spirit

Spirit of the Most High God, and you imitate the Saints practice by your wisdom.

There is nothing but confusion in the Kingdom of *Babylon*; So come you to be divided into so many particular Forms, as *Presbyterians, Independents, Anabaptists*, and divers others, that are in outward worships, painted over with glorious words; and yet you whose wills guide you, are painted Beasts, bewitched with the Mother of Harlots, notwithstanding all your outward professions and glorious observations, they are but the golden Cup, and within you are full of the Abominations of the Earth, as *Self-Love, Covetousness, Lusts, Uncleaness, Frowardness, Backbiting, Slandering, Hard-heartedness, Cruelty and Oppression, Grinding the Faces of the Poor, Impatience and Unbelief*, and the fear of the Lord is not before your eyes; and thus you lie enslaved Captives in the Kingdom of *Babylon*, refreshing your hearts in the Creature enjoyments, which will perish; some in Father and Mother, some in Wife and Children, some in House and Land, some in Gold and Silver; some in the Self Wisdom, delighting in themselves; some in Honour and Preferment in this World: and when there is enjoyment of these visible creatures, then there is content; and when they are taken away there is trouble, the mind always Plotting, Contriving, and Acting every

every way to get of the creatures what the heart lusteth after, and he that gets the most is highest exalted; so every one is exalted above another, and there is nothing but Tyranny, Cruelty and Oppression among you, you sons and daughters of *Babylon*; and in her was found the Blood of the Prophets, and of the Saints, and all that were slain upon the Earth.

The Merchants of *Babylon* are your Teachers, who draw you from your Guide, which is the pure Light of Christ in you, to seek the Kingdom of God in observations without you, contrary to the mind of Christ: *The Kingdom of God comes not with Observations, neither shall they say Lo here, or Lo there; for behold, the Kingdom of God is within you.*

But these your Merchants have no Scripture for their Merchandize, which they sell to you enslaved Captives for so many hundreds in the year, and is paid in the Nation, or elsewhere; for these observations, they tell you, you must observe, or else you cannot come to the Kingdom of Heaven, though they are contrary to the Scriptures, as are practised by them, there is no Scripture that witnesseth their call to the Ministry by humane wisdom; *Not many great, not many noble, not many wise after the flesh.*

There is no Scripture which testifies of any that Jesus Christ sent forth that made a bargain

gain with the people for so much a year, as these do, that profess themselves to be sent of Christ.

This is the call of the Ministers of Christ, *Paul an Apostle of Jesus Christ, neither of man, nor by man, but by the Revelation of Jesus Christ. I send you forth (saith Jesus Christ) as Lambs among Wolves: Into what Town or City ye enter, enquire who is worthy; and if they receive you, there abide eating such things as are set before you; the Labourer is worthy of his meat: freely ye have received, freely minister.*

Those whom Jesus Christ commits the Word of Eternal Life unto, and calls them forth to declare it unto others, the Love of Jesus Christ, which is sealed up to their Souls through his own Blood, constrains them to give up themselves to death, in witnessing forth the eternal Life they enjoy in Christ; as it was, it is, *The Love of Christ constraineth me to preach the Gospel, saith Paul: But these your Merchants are they which have forsaken the right way, and are gone astray following the way of Balaam the Son of Beor, who loved the wages of unrighteousness.*

And as there is no Scripture for their Call to the Ministry by their human learning, nor making bargains with the people for so much in the year; So there is no Scripture for these observations



observations they call Ordinances of God, as they are Practised by them

There is no Scripture, that Christ, or any that he sent forth, did take a Child and sprinkle water on its Face, and said in so doing, *They Baptized it into the Church of Christ.*

*Suffer little Children to come unto me, saith Christ, and forbid them not, for such is the Kingdom of God; whosoever shall not receive the Kingdom of God as a little Child, shall not enter therein; He sets the Child as a Type and a Figure to shew forth to every one, that they must become as a little Child depending upon the will of God, before they enter into the Kingdom of God: He took them up into his Arms and put his Hands on them, and blessed them, but that he sprinkled water on their Faces, and said, *He Baptized them into his Church,* there is no such Scripture.*

Another observation your Teachers tell you, you must observe, is, hearing these studied Sermons, in taking a part of Scripture, and adding to it their wisdom, call it *The Word of God*, which is contrary to the Scriptures; but they say, *They leave Christ for an Example.*

*There was delivered to him the Book of the Prophet Isaiah, & when he had opened the Book, he found where it was written, The Spirit of the Lord is upon me, because he hath anointed me to Preach*

Preach the Gospel unto the Poor, he hath sent me to heal the broken-hearted, to Preach Deliverance to the Captives: And recovering of the Sight of the blind, and to set at liberty them that are bruised, to Preach the acceptable year of the Lord. And he closed the Book, and sate down; And he began to say unto them, This day is this Scripture fulfilled in your ears: And all bare him witness, and wondered at the gracious words that proceeded out of his mouth, He was the substance of the prophecy, which was then fulfill'd in him:

This is no ground for any to take the Saints words, and to add to them their wisdom, and call that the Word of God.

The Prophet that hath a Dream, let him tell a Dream: he that hath my Word, let him speak my Word faithfully. What is the Chaff to the Wheat saith, the Lord? *is not my Word like a fire, and like a hammer,* saith the Lord, *that breaks the Rocks in pieces?* all to whom the Word of the Lord is committed, can witness it to be as a fire within them, and as an hammer that breaks the Rocks in pieces, subjecting all in the heart under the Power of it self, so it alone rules and guides him; that he is what he speaks; that if he had never seen any thing that the Saints have declared without him, he had known what is manifest in him; and he to whom the Word is thus made manifest, is a

true Minister of Christ, who is called to speak the Word faithfully.

But these, that call themselves, *your Teachers* and make bargains with you, for so much by the year, they never witnessed the word of the Lord, *in them*, as a fire, and like a hammer that breaketh the Rocks in pieces; so they never had any thing to have spoken of the Lord; but as they have stoln it from the Testimony of the Saints, so they speak a divination of their own Brain, a Riddle to their own Hearts, and whilst they speak to others, themselves are Cast away.

And the Lord testifies against them, *Behold, I am against the Prophets, saith the Lord, that steal my Word every one from his Neighbour.*

*Behold, I am against the Prophets, saith the Lord, that use their tongue, and say, He saith.*

*Behold, I am against them that Prophecie false Dreams, saith the Lord, and do tell them; and cause my People to err by their Lyes, and by their Lightness, yet I sent them not, nor commanded them; therefore they shall not profit the People at all, saith the Lord:* And this fruit is made manifest of the Ministry that hath been in *England*.

Another Observation your Teachers bid you observe, which is contrary to Scripture, as it is practised by them in singing of *David's Psalms* in meeter, taking *David's words*, who

was

was a man after God's own heart, and putting words into the mouthes of poor ignorant People to sing that which they never knew, and so cause them to blaspheme the name of God, saying; *Let us sing to the Praise and Glory of God, as,*

*O Lord I am not puffed in mind,*

*I have no scornful eye,*

*I do not exercise myself*

*in things that are too high :*

When they never knew any change wrought in their minds, and so causeth the People to lye. And causing them to sing *David's Prayers*, as *O Lord rebuke me not in thy Wrath, neither chasten me in thy hot displeasure, for thine Arrows stick fast in me, and thine hand presseth me sore : for mine Iniquities are gone over mine head, as an heavy Burden, they are too heavy for me to bear ; my wounds stink, and are corrupt, because of my foolishness ; I am troubled, I am bowed down greatly, I go mourning all the day long :* And may be none of you in all that place can witness the condition, and so blaspheme the Name of God, who will be worshipped in Spirit and in Truth : and this is the Rule given out from him, *if any be afflicted, let him Pray, if any be merry, let him sing Psalms ;* And there is none merry but the Ransomed of the Lord, who return to Sion with joy and sing-

ing, and everlasting joy shall be upon their heads, they shall obtain joy and gladness, and Sorrow and sighing shall flee away.

All People may search the Scriptures, and see how you have been deceived by your Teachers, who have caused you to seek your lost God in carnal & dead observations which they have not any Scripture for; all cease from them; for the Lord complains of them, *The Leaders of my People cause them to err, saith the Lord of Hosts*; and now are these Scriptures fulfilled in these men, which the Apostle prophesied of.

This know also, that in the last days perilous times shall come; for men shall be lovers of their own selves, covetous, proud, boasters, blasphemers, disobedient to parents, unthankful, unholy. All People see, are not your Teachers so, Self-lovers? before they come at you, they must know what they must have, covetous, griping for much; & if you will not give them so much as they can have in another Place, they will not come at you: here is Self-love and Covetousness manifested; — without natural affection, *Truce-breakers, false accusers, Traytors, heady, high-minded, lovers of pleasures more then lovers of God, having a Form of godliness, but denying the power thereof*, from such the Apostle exhorts to turn away. All People, behold and see, all these Scriptures are fulfilled in your Teachers: they

they spake against Pride, and live in it; against Covetousness, and live in it: They teach by words to be naturally affectionate one towards another, and they walk contrary, causing poor People to pay to maintain them in Pride and high ranks in the Earth, who can scarce get Bread for their bellies, and clothes for their backs; yet they force them to pay them, being void of all natural affections: and they are Truce-breakers, breaking all Bonds and Covenants, if they can get more money in another place. Thus, they shew forth to all the world, that they are *lovers of Pleasures more then lovers of God, and have a form of Godliness in words, but deny the Power thereof; from such turn away: for of this sort are they which creep into houses, & lead captive silly women, laden with Sin & divers lusts*, These Scriptures are fulfilled in your Teachers, every one hath his particular house to creep into, where none must come but themselves, or whom they please, which is contrary to the practice of Christ, or any that he sent forth: they went through the countries, Towns, Cities and Villages, according as they were guided by the Spirit of God, to declare what he gave them to spake; and your Teachers lead silly woman captive, laden with Sin, and led away with divers Lusts, ever learning and never able to come to the knowledge of



the Truth. Do not they tell you to look for Christ's coming in such observations as they set up? which are nothing but the inventions of their brains; for Christ tells you, *The Kingdom of God comes not with observations, But is within you.* But many of them deny, that the Light in your Consciences, which makes manifest the evil of your hearts, to be the Kingdom of God, calling it the Light of a corrupt conscience, so shut the Kingdom of Heaven against men, and will neither enter in themselves to be guided by the *pure Light* of the Kingdom of Christ *within them*, nor suffer them that are entering in, to enter, as the Scribes and Pharisees did: *Now as Jannes and Jambres withstood Moses, so do these men resist the Truth, men of corrupt minds, Reprobates concerning the Faith: but they shall proceed no further, for their folly shall be made manifest to all men, as theirs also was: and no man shall buy their Merchandize any more.* All you enslaved captives in the Kingdom of *Babylon*, why will you lay out your money for that which is not bread, and your labour for that which satisfies not? hearken diligently unto Jesus Christ, the Light, that lets you see the evil of your hearts, to be guided by it, and you shall eat that which is good. *Encline your ears, saith Christ, and come unto me; hear and your souls shall live,*  
and

and I will make an Everlasting Covenant with you, even the Sure Mercies of David: Mind the Call of a powerful and tender Father in the Lord Jesus, who calls, *Come forth of Babylon my People, & touch no unclean Thing, and I will receive you, and will be a Father unto you, and ye shall be my Sons and Daughters, saith the Lord God Almighty.* Friends, prize your time, flight not the Day of the Lord's Mercy, for he waits to be gracious, and saith, *I stretch forth my Arm all the Day long to a back-sliding and gain-saying People.* Every one mind your Conditions, deal justly with your own Hearts, see what your Hearts have Fellowship with, and guide your Minds; for the Kingdom of Christ is within you, it is not in Observations, as your Teachers tell you, for they deceive you; therefore Christ forewarn'd us for looking forth at those which would come in the latter days, that would say, *Lo here is Christ, lo there is Christ*, as it is in these our days, some say, *Lo here is Christ, in the Presbyterian practise*; the Independants say, *He is there*, and the Anabaptists say, *Lo he is here*. But Friends, mind what Christ saith unto you, *Believe them not*, look not forth, the Kingdom of Christ is not in any of those, nor in any other outward observations, but (be warned) the Kingdom of Christ is in

you, and that is the Light that lets you see the evil of your hearts: and Christ compares it to a grain of Mustard-seed, the least of all Seeds, and it grows up above all other Herbs, and becomes a Tree that the Fowls of the Air lodge therein; and he compares it to a little Leaven, that a Woman took and hid in three measures of Meal, and it leavened the whole lump. These are Earthly parables and figures, which Christ lays down, speaking to the earthly and carnal heart of man, that he might read his condition within. Therefore despise not the day of small things, but mind the Counsel of the Lord Jesus, the little Light, that shines in thy dark heart; look upon the figures, the parables. The little Leaven which is hid in three measures of meal, it changeth the whole lump into the nature of it self: So the little Light that shines in thy dark Heart, is the powerful Word of Faith, which was in the Beginning, by which all Things were created, and without him was nothing made; this Word is Life, and the Life is the Light of Men, and Light shines in Darknes, and the Darknes comprehends it not; This Light is the Word of Faith the Apostle exhorted to take heed unto; Say not in thy Heart, who shall ascend up to Heaven to fetch Christ down? or down into

Into the Deep to fetch him up? the Word is nigh thee in thy Heart and in thy Mouth, and this is the word of Faith which we preach, the unition of the Holy One, given of the Father, whereby we need not teach one another, but as the Anointing teacheth us, which is Truth, and no Lye, which is the sure Word of Prophecy, whereunto ye do well to take heed, as unto a Light shining in a dark Place, until the Day dawn, and the Day-Star arise in your Hearts.

All People return within, give up your selves freely to be guided by that Light, that discovers to you the Evil of your Hearts; and none be discouraged, because you see an evil Heart, but prize the Love of God that discovers it to you; and whatever the Light makes manifest to you to be Evil, Wait on the Lord for Power, and he will give thee Power to obey, and in being faithful in a little, more will be communicated from the Lord; so will the Righteous Law be set up in your Hearts, that will cry through your Earthly and Carnal Hearts for Righteousness and Judgment, and so will bring y<sup>e</sup> to an Account for every idle Word, and all Deeds done in the Body: Look up unto the Lord, against whom you have sinned, and he will arm you with Power, to what he lays upon you, with Patience to undergo his Will,  
until

until all the Powers of the Earth in you be famished and slain under his Righteous Judgments ; then will Judgment be brought forth into Victory, that you can no longer live without the loving-Kindness of your Father in Christ Jesus.

Now is the Parable fulfilled, the little Grain of Mustard Seed grown up above all Herbs ; and the little Leaven hath leavened the whole Lump ; and the Prodigal starved forever, if his Father receive him not freely into his House.

Thou that canst witness this Condition stand still in the Will of God, he will raise up his Seed in thee to trust in his Name, and to delight in the Eternal Covenant of Love and Life, he hath made with thy Soul in the Lord Jesus Christ, and will guide thee by the Word of his power, in a Way thou knowest not, forth of *Babylon* (where thou wast an enslaved Captive, under the Power of the filthy Beast, which is thy Will, and the Whore, the Mother of Witchcrafts, which is thy Wisdom, which enthrall'd thee under the Powers of Darkness, to satisfy the Lust of thy own Heart, which led thee to Destruction) up to *Sion*, to live by Faith in the Lord Jesus, which will purifie thy Heart, and set thy Soul free from under the Powers of Darkness, into the glorious Liber-  
ty

ty of the Sons of God, where thou shalt sing the Songs of *Sion*, *Hallelujahs* and *Praises* for evermore, unto the Lord God that sits upon the Throne, and to the Lamb forever and ever.

W. D.

To all enslaved, hard-hearted, and unbelieving Jews in this Nation and else-where, who are made drunk with the Wisdom of the Whore, and bewitched through the Abundance of her Sorceries, to put the Day of the Lord afar off, looking for Christ's coming in the Spirit, as the hard-hearted, unbelieving Jews in the letter, did for his coming in the Flesh, according to the Promise, but they limited the Holy One, according to their carnal Wisdom, expected his coming in great Pomp and Glory; and when he came in that poor despised Way, contrary to their Expectations, they stumbled at him, and would not own him to be their Saviour, but rose up against him, and put him to Death, Mat. 27.1: to Vers. 50.

**B**Ehold you hard hearted and unbelieving Jews, do you not look for Christ coming in



in the Spirit, according to his Promise, as they did for his coming in the Flesh? but you limit the Holy One, as they did, expecting Christ to come in Power and Glory, according to your own Fancies; and so put the Day of the Lord afar off you, in rejecting and despising the counsel of Jesus Christ, the pure Light in your Conscience, which lets you see every evil Thought, Word and Action, and cries behind you, *This is the Way, walk in it*; but you disobey the Light, and hearken to the Counsel of your Hearts, as the Jews in the Letter did, who put Christ to Death; and so you slay the witnesses in Spiritual Sodom and Egypt in your Hearts, where our Lord is crucified, in not regarding the Counsel of Christ, which is that Light that shines in your dark Hearts, which knocks at the Door, according to his Word, *I stand at the Door and knock, if any Man hear my Voice, and open the Door, I will come in to him, and will sup with him, and he with me.*

Oh! thou enslaved Soul under the Power of Babylon in thee, come forth, mind the Light in thee, which is the sure Word of Prophecy, whereunto you do well to take heed, as unto a Light shining in a dark Place, until the Day dawn, and the Day-Star arise in your Hearts;

Hearts; stand not out against this secret Coun-  
 sel of Christ in you, lest you perish in your  
 Gain sayings; for if his Anger be kindled a  
 little, blessed are all they that trust in him:  
 All give up, give up freely to be guided by the  
 Counsel of the Lord, the Light in you, belie-  
 ving in his Power that is present with the light;  
 he will lead you daily through the Cross, in the  
 straight Way of his Sufferings and Death,  
 where the Old Man will be put off with his  
 Deeds, and so you shall have right to the Tree  
 of Life, and shall enter with him through the  
 Gates into the City, *New Jerusalem*, where  
 you shall have Communion with the Father  
 and the Son, and an Inheritance with those that  
 are sanctified in Christ Jesus, and shall reign  
 as Kings upon the Earth, to the Praise & Glo-  
 ry of the Riches of the Grace of our Heavenly  
 Father, to whom alone be all Power, Domi-  
 nion, Honour and Glory, forever and ever,

W. D.

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*A Word from the Lord to all that are waiting on the Lord in Sion, and to those that are weeping, and are seeking the Lord their God, asking the Way to Sion, with their Faces thitherwards.*

**F**EAR not ye Mourners in Sion, the Lord waits on you to be gracious unto you; and though he give you the Bread of Adversity now, and the Water of Affliction, yet shall not your Teachers be removed into Corners any more, but your Eyes shall see your Teachers, and your Ears shall hear a Voice behind you, saying, *This is the Way, walk in it*, when you turn to the right Hand, or the left; therefore every one of you, mind the Light, which is of Jesus Christ, *in you*, that judgeth the Unrighteousness of your Hearts; give up to be guided by the pure Light *in you*, which is your Teacher, the Counsel of Jesus Christ, and it will bring Judgment forth unto Victory; and whatever he makes manifest to you to be his Will. *Wait on the Lord in his Counsel, and he will give you Power to obey, and when you have obeyed his*  
*Will*

*Will, take heed of departing from the Counsel of the Lord, which is, the Light within you, to hearken to the Counsel of your own Hearts, which will draw your Minds to look back at your Obedience, and the Experiences you have passed through; so will the Beast which received a deadly Wound with the Sword, the Righteous Law, that goeth out of the Mouth of the Lamb in you, his deadly Wound will be healed (and sits a painted Beast above the Cross of Christ, working lying Wonders in your Hearts, & imitating the Operation of the Power of God, who is purifying his Sons and Daughters with the Spirit of Judgment, and the Spirit of Burning) and the Beast in you, that tasted of the Power of God, when he received his deadly Wound under the Justice of God, now can imitate the same in Deceit, and cause Fire to come down from Heaven in the Sight of Men, intimating the Operation of the Spirit of Burning, and so deceives himself and all that dwell upon the Earth, he is made manifest to all that dwell in the Heavenly Light in their Hearts: All Friends, mind your Watch; for the Adversary, the Devil, goes about*

about like a roaring Lyon, seeking whom he may devour; abide in the Counsel of the Lord, which is the Light in you, and you will discern between the Beast, which is Antichrist in his lying Wonders, and the Lamb Jesus Christ, in the Operation of his Power; so you will come to try the Spirits, whether they be of God, yea or nay; all that are guided by the Beast have their Life in speaking and acting in outward Operations what they once experienced, and what they comprehended to be Truth, speaking that they enjoy not, and are exalted in Pride, the Heart returned into the Earth: But thou that art guided by the Lamb, the Light in thy Conscience, the righteous Law cries through thy earthly Heart, and brings it to Judgment, and thou canst find no Life in the Operation of the Power of God, nor in thy Obedience, but whilst the Presence of the Lord is with thee in it; and when thou hast done the Will of God, in obeying what he hath made known unto thee, thou seest thy self to be an Unprofitable Servant, and hast need of Patience, that thou mayest receive the Promise, where thy Life is hid  
with

with Christ in God, to save thee freely for his Names sake, or else thou perishest, and to carry thee on by his Mighty Power, or else thou fallest; so thou hast nothing to glory in, but in the Lord.

And as they that are guided by the Beast (which is *Antichrist*) spake, of the Truth, a riddle to their own hearts, not knowing the Power and Life of what they speak, adding to the Word of the Lord, and the Plagues & Curse of God will be added unto them: But thou art guided by the Lamb Jesus Christ; thou knowest when the Word of the Lord is committed to thee; *If any have my Word, saith the Lord, let him speak my Word faithfully: Is not my Word like a Fire,* saith the Lord, *and like an Hammer, that breaketh the Rocks in Pieces?* Thou canst witness the Word of the Lord, to be as a Fire, and as a Hammer, to break the Rocks in Pieces in thee, and bring down all in thee in Subjection to it self, and it alone rules in thee: And thou that canst witness the Word of the Lord thus manifested in thee, thou art a true Messenger of the Lord, let not the Deceit stop thy Mouth; for the Word of the Lord that calls thee to speak, shall perfect his Work for which he is sent.



All Friends, stand fast in the Counsel and Will of God, be faithful in following the Lamb daily through the Cross, and none be discouraged : In Temptations be content ; look up to the Lord to keep you in the Hour of Temptations ; for it is no Sin to be tempted, but to yield to the Tempter : and when the Lord delivers you from the Power of the Tempter, watch that your Will get not from under the Cross, but sink down into the Love of God : And every one be content in what the Lord hath made manifest to you, and be faithful according to your Talents, and more will be communicated to you : And none look forth at others Conditions ; for if you do, the Enemy will cause you to stumble, and you will come to a Loss in your own Condition : Wait patiently in the Counsel of the Lord, the Light in you ; for he is making a short Work in the Earth, that you that come into the Vineyard at the eleventh Hour, shall receive as much as they that came in at the third Hour, and have laboured in the Heat of the Day.

All ye Children of the Lord, lift up your Heads, behold your King riding in Majesty and Power, upon the wild Ass Colt, which

which is your wild Nature, subjecting it to himself, that you may enter with him through the Gates of the city into the *New Jerusalem*, where there enters nothing that worketh Abomination, and maketh a Lye, but what is written in the Lamb's Book of Life; and there you shall dwell in the Banqueting House of the Lord forever, feeding upon the Feast of fat Things, rejoycing in the Eternal Love and Mercy of your Souls, in the free Covenant of Life, in the Blood of Christ, who is the Lord of Lords, and King of Kings, God blessed forever; who is riding on in Majesty and in Power, conquering and to conquer all the Powers of Darkness in the Hearts of his Saints, that they may reign as Kings upon the Earth, to the Praise and Glory of our God, who is taking unto him his Great Power, to reign in his Saints for evermore; to whom alone be all Honour, Glory, Power, and Eternal Praises forever.

W. D.

*A Word of Consolation unto the Child of Light, that yet sits in Darkness, being deeply afflicted and wounded in Spirit, through Ignorance of Salvation in the New Covenant, in Christ Jesus, the Light.*

**D**EAR Child, of the Birth of the Immortal Seed, which crieth over all the World, and beyond all the Pleasure, Pomp and Vanity therein, for the Enjoyment of the light Countenance of God; fear thou not, neither be thou discouraged because of the violent Assaults of the Enemy, who seeks to draw thee into the carnal Reasonings of thy Spirit, and in it to kindle a Fire to thy self, and cause thee to walk in the Light of the Sparks that thou hast kindled; and this hast thou at the Hand of the Lord, in thy going from his Counsel, lyeft down in Sorrow; few know thy great Distress, but to the Lord it is known, and to them that had, and walked in the same Paths.

O thou beloved Babe, who lyeft in the deep Sence of the working of the Evil One in thy Mind, and many times art ready to say, *Never was any like unto me, neither any*  
Sorrow

*Sorrow like unto my Sorrow ! and in this languishing despairing Mournings of thy soul, all things made bitter unto thee as the Waters of Marah; thus art thou driven from all Comfort, as a Child without a Father, and a desolate Widdow without a Husband, and as a Stranger that no Eye pitieth, in thy Apprehension; sometimes saying in thy Heart, in the Heat of the Temptation, and the Fire that thou hast kindled; Ob that I had been any Creature but what I am, or if it were the Will of the Lord, that he would shorten my dayes, that I might not be any longer on Earth to sin against him ! For in thy own Sense and Feeling thou walking in the Sparks thou hast kindled in carnal Reasonings, thou deservest not any Thing but Wrath, Horror, Misery & Distress on every side, and great Languishings that thy days were shortned, secretly crying out in thine Heart, O that I were alone in the Wilderness, or in any Cave or Den in the Earth, that I might never see nor hear any of the Sons of men any more; but in the secret Retiredness even roar & mourn out my days until I dye.*

O thou Royal Child of the Birth of the Morning of the pure eternal Day of the God of Israel, hearken no longer to the Enemy, who saith, *There hath none travel-*  
led

*Is it where thou art, nor none drunk of the Cup  
 that thou art drinking; he is a Lyar, who  
 goes about to destroy thy precious Soul: In  
 the Word of the Lord God I declare unto  
 thee, I drank the same Cup with my faith-  
 ful Friends, who are born of the Royal  
 Seed; every one in their Measures travel-  
 led in the same Path, and have endur'd the  
 same Temptations, and walk'd in the Light  
 of the same Sparks, and laid down in Sor-  
 row, in the Sence of the same Misery, as  
 thou mournest under this Day; no longer  
 lend an Ear to the Enemy & the Thoughts  
 of thy Heart: Arise, arise, in the Light of  
 the Covenant, stay thy Heart, and the Lord  
 will throw down the enemy of thy Peace,  
 destroy the carnal Reasonings of thy Mind;  
 put out the Fire that thou hast kindled, and  
 he will deliver thee out of the horrible Pit;  
 and set thy Feet upon the Rock of Ages;  
 and thou shalt tread down the Enemies of  
 thy Soul, in the sensible Feeling of the  
 Love of the Father, who will manifest him-  
 self to be a Father to the Fatherless in thee,  
 and an Husband to the Mournful Widow,  
 and a Comforter to the Immortal Babe that  
 mourns in thee, in the Uprightness of thy  
 Heart to do the Will of the Living God:  
 So, in the Power of his Might stay thine  
 Heart,*

Heart, and tread upon all Doubts, Fears, dispairing Thoughts, Questionings, Reasonings, Musings, Imaginations & Consulting; arise over them all in the Light of Christ, he will lead thee into the Banqueting house of the Pleasure of our God, where thou shalt sit down with me, and all the redeemed of my Father, who are born of the Immortal Seed, and have pass'd through great Tribulations, & have wash'd our Garments and made them white in the Blood of the Lamb; Therefore do we now stand before the Throne of God, praising him Day and Night in his Holy Temple. And this shall be the Portion of thy Cup, if thou diligently hearken to the Counsel of the Lord, which calleth thee to trust in him, he will embrace thee in the Arms of his Love, and thou shalt praise his Name forever.

*God Almighty in his Light & Life, raise up thy Soul, and establish thy Heart in his Counsel, steadfastly to wait in his Power, to lead thee in the Cross, out of all Unbelief, and cause thee to lie down at rest in Obedience to his Will, where thou shalt drink the Cup of Salvation forever. Farewel.*

*William Dewsbury.*





This image shows a blank, aged, cream-colored page, likely an endpaper or flyleaf from an old book. The paper has a visible texture and is covered with numerous small, dark specks and dust particles. Faint, horizontal lines of ghosted text are visible across the page, suggesting the text from the reverse side is bleeding through. The overall appearance is that of a well-preserved but old piece of paper.

